The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

Editorial Board
Michael Williams, Editor
George N. Shuster, Managing Editor
Mary Kolars, Assistant Editor
Frederic Thompson, Assistant Editor

John F. McCormick, Business Manager

Editorial Council
Carlton J. H. Hayes
T. Lawrason Riggs
Richard Dana Skinner
James J. Walsh

Published weekly and copyrighted, 1935, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single copies: $.10.

VOLUME XXIII | Friday, November 22, 1935 | NUMBER 4

CONTENTS

The Mexican Tyranny	85	On Wind and Sun.....Leo R. Ward	98
Week by Week	86	Art Al Fresco.....Mary Elizabeth Magennis	99
Thoughts about Europe.....Ludwig Freund	89	Communications	100
Jolly Roger (*verse*).....Dorothy Marie Davis	91	Seven Days' Survey	101
The Trend to Dualism....Louis J. A. Mercier	92	The Play.....Grenville Vernon	106
Parole Camps or Homes...John P. McCaffrey	95	Books.....Geoffrey Stone, George N. Shuster, M. W.....	107

Previous issues of The Commonweal are indexed in the *Readers' Guide* and the *Catholic Periodical Index*

THE MEXICAN TYRANNY

PRESIDENT LAZARO CARDENAS has flatly refused to grant the petition addressed to him by the Mexican bishops and backed up by thousands of laymen, to repeal the new law for the nationalization of religious property, and for the amendment of those provisions of the Federal Constitution which empower the Mexican government to carry on a persecution of religion as drastic as that of bolshevist Russia. The exiled Apostolic Delegate of the Holy See to Mexico, Archbishop Ruiz, declared, in San Antonio, Texas, where he is now living, that President Cardenas has lost a new chance to restore peace in Mexico, while the Catholic Church has once more proved her good-will.

It is a grim coincidence, and an alarming commentary on the latest news of the progress of the Totalitarian Tyranny in Mexico, that in four Mexican states—Sonora, Durango, Puebla and Tlaxcala—four serious armed revolts are reported. According to a copyright dispatch sent to the Brooklyn *Tablet* by Frederick V. Williams from El Paso, these revolts are led by veterans of the abortive Cristero rebellions in 1926 and 1929. Denied all opportunities for legal and peaceful redress of their intolerable grievances, it would appear that many Catholics in Mexico are repudiating the pleas of their own bishops to refrain from violence. If this counter-revolutionary movement spreads, the consequences will be disastrous. The anti-God government of Mexico commands a powerful and well-paid, well-equipped army. It alone may import arms and ammunition from the United States. For the tyrannous government of Mexico is regarded as "a good neighbor" by the government of this country. Its position is regular, legal and fully recognized. Rebels against its authority are merely rebels, no matter what their grievances may be They will be crushed bloodily. There is no hope for their

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

success. Nothing can be done to aid their cause, by American citizens, if they resort to arms, without bringing such American citizens into open conflict with their own government.

It is all the more necessary, therefore, to carry on all proper efforts to enlighten American public opinion, in spite of the slow progress that all such efforts have registered up to this time. For it is only in response to a really widespread public opinion, in spite of the slow progress that all such pected to exert the enormous, the potentially decisive, influence which is in its power to employ to compel the Mexican tyranny to desist from its course. There never would have been such a tyrrany in Mexico had not successive administrations in Washington favored and fostered the revolutionary parties in Mexico which finally have developed into the present Totalitarian Tyranny. A very great measure of the responsibility for this development—as grave in its implications as the growth of the Totalitarian State in Russia, Germany and Italy—lies upon the American government. At present its attitude not only encourages the Totalitarian Tyranny in Mexico, but implicitly protects it. Protestants and Jews have united with Catholics in reports and resolutions proving beyond doubt the existence of a religious persecution in Mexico in utter violation of all the principles, traditions and practises of this nation. So far, the public has been little stirred. Yet the facts remain. The campaign of enlightenment must be carried on until there at last is an awakening.

The responsible officers of the Knights of Columbus have publicly declared that President Roosevelt personally promised a deputation from that organization to make a public address on the subject of the religious situation in Mexico which he believed would help to change that situation for the better. According to the Knights, that promise was explicit. It has not, however—if it really was given—been fulfilled. A report in the press was later made—by what authority, was not revealed—that the President was to make a reply to the statement of the Knights. No reply has yet been made.

Yet, surely, some reply seems called for. It has often been said that those who seek to obtain from the President support for this or that movement in which they may be interested, or this or that political measure, deceive themselves into believing that his response has been favorable, simply because his personal graciousness and evident good-will are so potent. Did the deputation of the Knights of Columbus deceive themselves in this way? Did or did not the President make the explicit promise to them which they declare he did make? Millions of Americans have been puzzled by this ambiguous episode. A few words from the President could clear the whole matter definitely. And many of these millions will trust that the Knights of Columbus were not the victims of their own false hopes and that the President does intend—at the time and place he deems best fitting—to tell the nation how gravely the government of a neighboring nation has violated the fundamental principles of religious and civic liberty, and how grave a menace the perpetuation of such a policy must be considered by this country.

For, lacking some such authoritative expression of the public opinion of this nation, only two alternatives seem to face the unhappy people of Mexico. The first is the steady, relentless, unopposed pressure of the Totalitarian Tyranny, continued until all the children and the youth of Mexico have been captured and molded into helpless particles of the State Tyranny, robbed of their faith in God, and denied all their human rights. The second is that a great part of the martyred people of Mexico will be goaded into active violence, only to be slaughtered by the armed forces of the tyranny. And then the dreadful process of dehumanizing a whole people and making them the slaves and tools of the Totalitarian Tyranny will continue unimpeded by even local resistance.

Week by Week

The Trend of Events

VOTING in recent state and local elections has now been duly tabulated and pondered, so that the experts can arrive at any number of conclusions. For our part, we tend to think that the principal fact established was a definite return to normal political habits. Everybody is still very conscious of problems, but the crisis which was so acute in 1932 is past and with it a great deal of frenzied excitement has been liquidated. The principal topic of national conversation must therefore be: were the policies inaugurated by Mr. Roosevelt really helpful, or can improvement be attributed to the natural functioning of our economic and social institutions? Since a reply is not easy to give, and since under any circumstance it is hardly of crucial importance, voters tend to return to settled habits dictated very frequently by personal ties and interests. There are, however, some exceptions to this rule, and traces of them can be found in the recent voting. Thus all who, as a result of the depression, lost their status in the middle class and have been compelled to depend upon government aid will naturally tend to support a more activistic, progressive policy than would have seemed desirable to them in 1928. They and other groups more or less allied form the reserve power upon which Democrats must fall back. In the light of this November's elec-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

toral experience, it seems that, while no repetition of the Roosevelt landslide is probable, odds can be offered against the rising of any mighty tide of Republican sentiment during the immediate future.

WE DO not believe that war in Europe is inevitable. It may break out, to be sure; but with all due respect for Mr. Frank Simonds, the evidence seems clearly to favor the possibility that a last and impressive stand can be made against the threat from rabidly nationalistic centers. The League has a chance to become the genuinely decisive factor in European politics. From the resolve to apply sanctions to the grant of even more power is no long step; and though we may not see a League army proper, it is entirely conceivable that the powers who support the Covenant may pool their military resources against certain forms of aggression. Even the success so far achieved leaves the nationalistic states much weaker. To rely upon purely military strength is, as modern history demonstrates, to stake all on a foolhardy gamble. Of course few things are as yet entirely clear, nor can all be as plain as day until the fundamental assumptions of Geneva are carefully revised. One notes, for example, that the same Britain which appealed to the Covenant against Mussolini previously indulged in a private game of poker with Germany. It is significant that France, which has received most favors from the League, balked vigorously at underwriting action against Mussolini. And finally it is an index to these troubled times that Russia could observe M. Laval in meditation as to whether the recently framed security pact ought to be abrogated. But in spite of all these things, the fact remains that rearmament alone is not overawing Europe. Other sources of power are again clearly recognized, and among these none is so important as a widespread insistence upon peace.

Europe's Desperate Struggle

THE *Catholic University Bulletin* dedicates its current issue to Bishop James Hugh Ryan, and therewith tempts us to venture a brief comment on certain aspects of His Excellency's career as an educator. He was passionately interested in the development of a graduate school for which apologies would be unnecessary—which would be accepted, as a matter of course, on terms of full equality with the nation's most illustrious research institutions. Nothing which contributed to bring about this desired event was neglected, and indeed at times the Bishop risked much for the cause. Thus, for example, an appeal for adequate funds was launched at a time when nearly every diocese was hard pressed, in order to make the point that whatever else was neglected education must be provided for. Again and again he likewise experimented with ideas, persons and policies. There was no department of modern university activity he had failed to consider; and his enthusiasm for the professor who went out of his way to achieve results was unflagging. That all this did not take place in a vacuum, that there were moments of storm and stress, is a circumstance with which most are familiar. But academic controversy is fruitful and invigorating; and we are sincerely convinced that very soon Bishop Ryan's rectorate will be universally respected as a time of vigorous action, foresight and practise. Certainly we here have every reason to remember it with gratitude, by reason of encouragement and collaboration unstintingly given.

A Rectorate in Retrospect

ABOUT a year ago, the "Pennsylvania Study" provoked the college campus with its fiery denunciations of credits, courses and other things administered by the gentle nurses of Alma Mater. A few days ago, Dean Carl W. Ackerman, of Columbia's School of Journalism, finished looking over the results of examinations taken by several hundred college graduates from all parts of the country. He concluded that the "face value of a degree is negligible," and added that the supply of "educated individuals" was declining. With these findings we have no disposition to quarrel. It has long been our contention that many thousands of young people were being hoodwinked into believing that four years in college amounted to more than a dignified and extended holiday. Years ago it was evident that the chase after credits and the abandonment of every sort of continuity, together with professionalized athletics and super-enrolments, was leading to nowhere at all in record time. The young man with a degree who finds himself psychologically as well as intellectually unprepared for any sort of career can legitimately blame the educational trend. But he cannot blame this only. The trouble lies deeper. A revolution, as yet unchronicled and unexplained, against intellectual and spiritual values undermined older notions of the educational purpose. It gradually came to seem, even in America, that the purely vitalistic forces—push, daring, craftiness—were infinitely superior to the more hidden energies of reflection, caution and design. The same America which erected the Empire State building also turned the campus into a place where the student either demonstrated, bucked the line, or practised self-expression. Today the college is just simply one of the victims of all this "drive." Other casualties lie round about us.

Sheepskin—For Sale Cheap?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

How To Sell Goods

A FULL-PAGE advertisement in the daily press tells "How to sell goods": "Make them laugh. Make them cry. Thrill them. Talk to them of love." This cynical doctrine of salesmanship is so universally a part of American life, so wonderfully frank, so thoroughly understood by consumers that indignation against it must be "sold" to the public by almost similar methods We enjoy advertising as a most clever, facile and various art; recognizing it does us some hurt, but caring very little. The first injury: that we are conditioned to buy goods not because of their worth to us but because we laugh, cry, thrill or speak of love, is demonstrated by government bureaus, consumers' groups and reformers, but we are not so resentful of it that we take up arms against it. The second injury: that a technique is developed and a machine constructed for propaganda which can influence us to very great evils—domestic and international slavery, murder and hate—does, indeed, trouble and irritate us and make us try to halt half-way. The third injury: that human personality is attacked where it feeds, that men are persuaded to resign will and intelligence and become merely a resultant of external stimuli, to abandon the effort at integrating experience and chosing either good or bad action, is one that rarely makes us worry. But it is really rather foolish for advertisers to talk about love as if it were a passive thing that did not require exercise to bring into fuller being. Let nerve cells move ever so often, a human being stays at a disturbingly low level of vitality if he does not strive to do something more than twitch at laughter, tears, thrills and amorous conversation.

More Changes in the Ant-Hill

IT HAS been instructive to observe the paraphernalia of inequality being introduced little by little into the Great Equalitarian Experiment. We do not refer, of course, to the gradual readoption (though that is probably too strong a term) of certain of what used to be called "bourgeois virtues," such as family loyalty, respect for women, and the like. These are principles, and being principles, promote equality in the truest sense of the word; and if the Soviet actually succeeds in inculcating them anew, it will have one bulwark against the tide of anarchic individualism that so surely awaits the relaxation of its externalist tyranny. No, we refer to those subtle differentiators, the amenities—the "charm and beauty" of life, which are already being preached as worthy objectives. We refer to the quasi-official search for the light touch in movies and literature; to the pleasant baggage of vanity—modish clothes, beauty aids—which have now made unchallenged entry into the iron dominion. Most of all we refer to the fact that golf has at last been formally introduced into Muscovy. Perhaps golf is not precisely a "rich man's game" any longer. Yet short of polo, there is no game that carries with it more of the suggestion of a comfortable leisure lifted above the common lot. It is hard to imagine class-conscious collectivism raising its voice in locker rooms among the talk of slices, drives, nineteenth holes and what the pro said. All of these things—leisure, charm, individual pleasure and taste—go easily in theory with a democracy, which aims not at arithmetical equality, but at giving everyone a fair chance to acquire them for himself. But what have they to do with the bee-hive, the ant-hill? Or perhaps there really is no bee-hive. One indestructible thing, an observer tells us about Russia, is the kind of conversation recorded in Dostoievsky's novels. That granted, all else is possible.

Shooting around Children

IT IS the conviction of the normal mind that the criminal who deliberately jeopardizes or takes the life of a child is on a level of brutality lower than any other known type. We do not speak here of pathological aberrations, but of crimes committed by accountable human beings. The kidnaping cases which involve children are those which arouse the most desperate pity and the most widespread and burning indignation against their perpetrators. And the same inhuman insensibility which makes possible a crime directed at a child has shown itself in our country in another guise, which is if possible even harder to understand. The gunmen whose street battles rake across children at play are perhaps worse examples of the same breed as those who steal children for ransom, planning as an indifferent detail in a larger scheme to kill them if necessary later on—and often actually doing so. The first instance of such a gunfight, a few years ago, shocked the world so profoundly that there emerged the illogical conviction that such a horror could not be repeated. However, as we all know, it has been repeated, and more than once. The latest instance is in the current news. Youngsters playing in a vacant lot in one of the poorer sections of New York were caught literally in a hail of bullets as a car blazing fire pursued its intended victim straight through their midst. The merciful—and miraculous—fact that no child was hurt, and the general enthusiasm evoked by the heroic coolness of two lads of twelve and thirteen in protecting the others, does not blot out the terrifying portent that such a thing happened. By what tragic paradox does our nation, where the study, the love and the care of children are paramount, breed crimes like this?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THOUGHTS ABOUT EUROPE

By LUDWIG FREUND

The author of the following paper, a German philosopher now residing in this country, is about to issue through Sheed and Ward a volume entitled "A Threat to European Culture," from which these passages are here reprinted. Though not a Catholic, Dr. Freund is profoundly convinced that the future of Europe will be chaos unless it is reconstructed in accordance with Catholic Christian tradition. Apart from this, he believes, there can be no freedom, but only "iron discipline."—The Editors.

THE CHARACTER of a community, as of an individual, is formed by heredity and by the history of its development. Europe is a cultural community in virtue of its spiritual foundation. This historical sketch of the origin of its culture should explain its substance. Some general features will suffice for illustration. Christianity and the Greco-Roman genius coalesced on European soil with the autochthonous heathenism and "barbarism" of various peoples. Nothing in this world is ever totally lost. The law of energy holds good, *mutatis mutandis,* in the domain of history as elsewhere. A living force may be transferred to a new system, but it does not disappear. It may appear in new connections, but it remains effective. The heathen element in the life of a community, which in its inmost core is not humbly bound to the life beyond the grave, may be counteracted, but not entirely removed. A consideration, first of the moral state of Europe, then of the inflexibility, religiously inspired attitude and *modus vivendi* of the Buddhist Indian, is more instructive than any argument. The Orient protects its community with definite religious passion. The soul of the European peoples, on the other hand, is diversified and fraught with danger.

The complexity and danger arises from the wealth of component elements that have formed the European type. The most heterogeneous and conflicting forces have been welded into a cultural cosmos from which, owing to the tension and opposition of separate cultural elements, pre-cultural passions and prejudices flare up from time to time—an interesting but disunited form of culture that never finally attains fulfilment and repose.

Religious faith and morals demand the whole man, when based on a genuine, non-secularized religiosity. At the present day the various religions barely, if at all, touch the vital core of Europe. They eke out a precarious existence on the periphery of the masses. Whether the European—since it has been possible to speak of him as a "type," that is to say, since he has been subject to a homogeneous civilization—has ever entirely, without restriction, been permeated by the principles of his religion, is questionable, in view of the total complex of his mental make-up (which I have yet to outline). In any case, since the end of the Middle Ages, religion has ceased to be the be-all and end-all of his existence and is no longer the dominant influence in his life. Catholicism, the only form of religion in Europe that still exerts a vitalizing influence on a large proportion of its adherents, is faced with a desperate battle for existence. For large sections of the younger generation, even in Catholic circles, are on the point of sacrificing attachment to religious authority to the ever-increasing nationalization of the intellect. This is not yet evident, but before many years have passed, it will be unmistakable.

There are some Europeans who welcome the prospect, regarding the international hegemony of the Church as a danger to enlightenment, to the progress of independent judgment, to national freedom. Little do they know how slender are the chances for any kind of freedom! They fail to see that although the Church may often have strayed through the human weakness of its leaders, the liberation of Europe is to be brought about not by freedom but by iron discipline or—a genuine Christianization.

A thoroughgoing Christianization, however, presupposes the creation of a new type of European, whose Christianity is not to be subjected to oppression and disintegration at the hands of other spiritual forces. This cannot come about before the annihilation of every spiritual and material inheritance through the eruption of the barbaric, heathen instincts latent beneath the stratum of civilization, which have already broken through in several places—instincts that reduce themselves to an absurdity. After such a work of destruction, shattering every strain and tradition, there will be room for the freedom of the cave-man or for a genuine Christian reformation.

The revivification of a culture crushed by conflicts and catastrophes is possible only after mankind, which has lost its conception of "I" and "you" and the "soul" under the stress of the fever and the fret, the toil and the trouble of an overdeveloped, decadent epoch, has regained its primitiveness, simplicity, poverty—and faith. On the basis of reawakened faith civilization may

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

arise again, with new conflicts, new tensions, new wars. Man is always the same; it is only the conditions that change.

Colossal catastrophes, far greater than those experienced by the present generation in the upheaval of the World War and the ensuing revolutions, are about to overwhelm us. In Europe the disaster may be postponed, perhaps, but not permanently averted. The rôles have already been distributed. The sequence of scenes in this, the most stupendous part of the tragedy of which Europe is the protagonist, depends on the rapidity with which the spirit of a new generation, of good intensions but badly led, spreads over the continent.

Whether a reconstruction will follow the destruction, or whether Europe will be condemned to live on in a state of semi-civilized and spiritually sterile lethargy—possibly under the domination of peoples that now are either subject to Europe or, like China, are objects of exploitation by European, American and Japanese politicians and traders—is a question that may be asked of the ultimate Mover of all things. It depends on whether He will give the men who hold the key positions where decisive action is called for, the power, the courage and the enlightenment that they will need to throw into the scales at the opportune moment in the final crisis. Spiritual fertility and sterility are qualities conditioned by Nature; its laws in regard to groups and individuals are not to be determined by calculations and desires based on empiricism.

That a people, a continent, may awake to its capacity for civilization and may retain this capacity for hundreds and thousands of years, is as much a mystery of creation as is the phenomenon that during the same epoch other continents may not produce a single man to free them from their comatose, quasi-animal brooding. When Europe has realized its possibilities, the question of its destiny is reopened. No theory, only the spiritual, creative seed revealing itself in action, can supply a satisfactory answer at a given point of time. Whether the men Europe will need in her darkest hour will be forthcoming, no one can foretell. . . .

A renewal of European desire for culture is possible only if begun in the religious sphere. Material wealth and confidence in the intellect will dwindle. The one involves the other. Increasing poverty in spiritual and material goods makes man tend to be primitive. Primitiveness forces on those who will not resign themselves to it, the alternative of a material revolution or a religious intensification — either a desperate striving for material wealth, which is going and will not return, or a resolute turning toward the spiritual world, away from the material hopes and desires whose collapse we are witnessing. The second alternative is no less a revolution than the first—a spiritual revolution, a re-creation of man.

Which revolution — the materialistic or the spiritual—is to win the day, is now a question of tactics. The religious offensive must begin where distrust in life and politics begins. Where everything is denied, religion has still a chance of saving the situation, if it intervenes in good time and employs decisive arguments. When man has jettisoned all his knowledge, his material property, his attachment to any system whatsoever, he becomes again simple and believing. Everything depends on the kind of belief or disbelief that is developed in him. The people of Europe have been sorely tried. Hopes of material benefits have been awakened only to be shattered. Further promises will be made to them, but they can never be fulfilled.

Whose will be the voice to call back to God men thus stripped of their spiritual and material possessions? The authoritative voice that tells them that the situation cannot be saved any more by human knowledge, that property has practically disappeared, and that what has been lost can be replaced only by a life which, as 1900 years ago, renounces externals and builds up a new world order that can be put into practise only by a total change of mentality?

The sin of an advanced civilization consists in its unwillingness to live simply and in its forgetting the historical truth that wealth and the enjoyment of culture are only possible by reason of the sacrifice and self-denial of many preceding generations. Is it unjust to make the same demands of the present generation, now that the fruits of culture have been squandered? It is easy to quarrel with one's fate, to stir up meaningless revolutions, to destroy the last remains of culture, but it is not easy to shoulder the responsibility for the work of centuries, for that which cost the first generations of the age of culture their fortunes and their very lives.

Only men who are content to be nothing more than men, who, like all simple men, know God and destiny and their own nothingness, are capable of saving from annihilation the first and strongest force of European culture. In so doing they would save culture not only for themselves but for generations yet unborn.

The religious appeal cannot come from Protestantism. As man's complete existence is in question, no answer can satisfy unless, like the Catholic answer, it embraces the whole of life. The Anglo-Catholic Church, which has many points in common with the Catholic, still has formative strength and might be included in creative religious movements. But the spiritual offensive can gain decisive victories only when the attack is led by a compact, united power, not one liable to fall away into innumerable dissenting factions. . . .

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

If there is still a possibility of revival, if there is still some means of preventing Europe from sinking back into primeval barbarism, it can only come from basic forces. The intellectual-philosophical element has missed its chance, obscuring the mind, instead of clearing it. The Roman political element also neglected its golden opportunities. The storm that comes from below will shatter the bastilles of the spirit and leave not a trace of them behind. In Russia the revolution found but few spiritual barricades to storm. In Europe the work will be far richer in results. The so-called National "Socialist Revolution" was a revolution from above, a "revolution" staged by the government. It has destroyed a number of spiritual values, but what of a real revolution from below? Apart from its destruction of other institutions, it will annihilate the first, the most enduring, and the last surviving power: Catholic Christendom.

Viewed from this standpoint, National-Socialism is the necessary preliminary to revival from within. It reveals the spiritual condition of the youth of today and solemnly foretells the disaster that will overwhelm the world of tomorrow. Its hostility to the spirit gives rise to a primitive attitude that denies every spiritual creation. Its radicalism breaks the chain of spiritual tradition and propagates a universal oblivion in regard to all great values of the past. "A marching youth has no need of books," said Himmler, the chief leader of the S.S. and one of Hitler's most intimate associates. National-Socialism subdued every spiritual power in the country. Professors, writers, artists and theologians bent their necks and surrendered themselves to the political power. The Catholic priesthood alone held out. Hitler must keep up the pretense of respecting cultural values, being too weak to show his contempt of world-powers—of which the Catholic Church is one—and openly to admit his detestation of them. Germany is not Russia.

But it can be Russia—with the oncoming youth that has learned how to march but has little use for books. With National-Socialism as it now is, the Catholic world-power can take up the struggle; its hold on the elder generation is strong enough, but no dam can permanently stem the overwhelming force of the revolution from below. The situation demands immediate action.

Action must be taken without delay; in Germany it should take place now, for it is there that spiritual and material institutions are faced with dissolution. In England, Holland, Scandinavia and Switzerland conditions are still relatively stable, as these countries have been least affected by the political and economic upheavals. Their difficulties will increase when the rest of Europe becomes disorganized. Italy will probably endure as long as Mussolini is alive. In France, however, the situation is visibly precarious. The destinies of the other countries are bound up with those of England, Germany, France or Italy. . . .

It will be the duty of the Church to have the courage to correct itself and to state its claims boldly to peoples and states. As was only to be expected, the Protestant Church in Germany was robbed at the critical moment of its last remnant of Christianity. The Lutheran-Evangelical clergy is compelled to pledge their unconditional loyalty to the "Catholic" Hitler, who at heart is neither Catholic nor Protestant. The irony of the situation is unparalleled. The Church is delivered up whole and entire to the crushing force of the heathen state, which is not to be mistaken for Christian merely because from time to time it loudly invokes divine assistance in its profane maneuvers. Hitler will not abandon his project of subjecting the Church to political aims, even when he realizes that he will not succeed by the cattle-driving methods of the "Reichsbischof" Muller, and that he must try less obvious means of accomplishing his purpose. He may change his methods, but not his aims. He is too un-spiritual to respect autonomous values. The strength of Catholicism lies in its independence of political frontiers and its direct dependence on one head, which is itself independent of epochs and nations. The question is, will it know how to use its strength?

Then the priests will have to prepare themselves for martyrdom. Only personal example can prevent the masses from sinking into anarchy; only personal sacrifice can wipe away their memory of the past failings of churchmen. The priest must once more live the commandments of his Church. If the Church is unable to produce men capable of this conduct, the appeal which is made to it will be in vain. In very truth it will be the victory of Anti-Christ.

Jolly Roger

Old Bill could turn your heart's eye toward the sea
By moving. There was something in his walk
As if the steady floor might tip and balk;
Its lying still surprised him constantly.
And there was even something fierce and free
About his beard and brows as white as chalk
Not reconciled to young eyes. Like a hawk
He turned his head and watched one evilly.

A glimpse of him was quite enough to change
The inland meadow to a reef-girt bay
And quaking wintry trees to masts and spars.
He only came to mend the kitchen range
But any child would know, with end of day
He'd hoist a black flag with a skull and bars.

DOROTHY MARIE DAVIS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE TREND TO DUALISM

By LOUIS J. A. MERCIER

THE COMMONWEAL enlightens us regularly on questions of economics and politics. It is striking that, apparently, it has so seldom the occasion of publishing philosophical discussions or literary critiques. And yet, even our college magazines are a warrant that there is much ripening talent in Catholic circles in the country and no little stirring of thought. Moreover, our discussions of economics or government cannot be very deep unless they have their roots in the subsoil of philosophy and religion. It is therefore to be hoped that more of our college graduates will grapple with the fundamental questions as to man's nature, not merely as a recalling of class exercises but as a vital approach to all the problems of civilization. For nothing short of the fate of the civilization of the Occident is at stake these very days, and, if that civilization is in danger of a throwback to despotisms, it is because, since the eighteenth century, there has developed and become practically active a conception of the nature of man radically different from that which formed the occidental philosophical background between the days of Aristotle and those of the successors of Descartes.

Hence the importance of the discussion of dualistic humanism in which THE COMMONWEAL was one of the first magazines to take part. If, noting the scarcity of studies of this type in its columns, I venture to return to it today, it is because, since the publication of "The Challenge to Humanism," I have had, through the reviews which generously greeted the book, an opportunity to realize how many, in the most varied quarters, recognize fully all that is at stake in the stand we take in the matter.

Philip S. Richards, the English author of "Belief in Man," in a lecture before the Anglican Evangelical Group Movement, accepts the definition of humanism proposed in "The Challenge" as "belief in man as such, as a being *sui generis,* as a creature distinct from God on the one hand, and from the rest of nature on the other" as opposed to "any version of the popular philosophy of the day which merges both man and God in nature." He recognizes, as indeed I did, that the word humanism has been made to stand for other doctrines, in fact for the opposite doctrine of the merging of both man and God in nature, long ago by Dr. F. C. S. Schiller, and more recently by Professor J. S. Huxley, among others, and by a small number of Left-wing Unitarians in the United States, disciples of Dr. John Dewey. However, to all those who use the word in this sense we can answer that the humanists of the Renaissance certainly did not merge God and man in nature. Mr. Richards recalls that Canon Barry agrees with us that all who do so should call themselves humanitarians—I would say, better still for intelligent discussion, humanitarian naturalists, since the term expresses their belief that man is his own end and that he does not differ in essence from the rest of nature. As, unfortunately, they will no doubt continue to prefer the more noble connotations in the word humanism, it behooves us never to use the word humanism in our sense without specifying it as dualistic humanism. The battle for civilization is really between all types of monism and dualism.

For the monist, a human being is simply the result of natural forces. But, as T. H. Green puts it, with unanswerable logic, Mr. Richards adds:

> To such a being an injunction to conform even to the laws of natural forces has no meaning. For to conform implies that there is something in him independent of those forces which may determine the relation in which he shall stand to them. . . . Once grant the existence of that something [comments Mr. Richards] and the whole of naturalism goes by the board. Until it is granted, all religious or ethical discussion is fundamentally nonsensical.

Precisely. On the issue of dualism versus monism hinges all possible distinctions of values, and the validity of every religion save a meaningless and futile sentimentalizing such as Professor J. S. Huxley gives us in his "Religion without Revelation." As Mr. Richards adds:

> If man is only a part of nature's process, and a rapidly changing part, it is mere rhetoric to talk, as Huxley does, of human ideals; for it is to use words to which, on his own hypothesis, there is no reality corresponding. Naturalism must really not expect to have it both ways. If it insists that humanity is not distinct from the rest of nature, it must cease to talk of human ideals, the more so as one of its chief aims is to discredit most of the ideals to which humanity has aspired hitherto.

Abiding ideals can only rest on the antecedent reality which monism denies, on another worldly realm of righteousness which monism makes impossible. Without an abiding spiritual something in man which may reach this abiding something outside of him, there can be neither natural nor supernatural religion. For, by natural religion is traditionally meant the abiding truths as to his nature, duties and destiny which man can reach by his unaided reason; while supernatural re-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ligion, or such truths as transcend the powers of the intellect to reach, and which therefore must be revealed if they are to be known, would be even more a mere idle dreaming if a Divine Mind did not exist, distinct and antecedent to man and the universe.

Whether Irving Babbitt, in his discussions, really reached the realm of supernatural religion was one of the questions which attracted most attention in the reviews of "The Challenge of Humanism," at least in the Catholic press. Because he had always sought to have recognized as existing in man a principle of restraint against the excesses of the natural reason and will as well as of the senses, I made the point that this principle which he called the higher will was the equivalent of Christian grace. I did not mean to imply that it was necessarily Christian grace but that, in Babbitt's psychological scheme, it stood in the same relation to natural reason and will as Christian grace does to the intellect and will in scholastic psychology, so that, for Babbitt, man was a rational animal in whom there is at work a principle superior to natural reason and will.

Although the *Revue Néo-Scholastique* of Louvain, among others, did not object to the statement, several theologians kindly pointed out that Babbitt's higher will could not possibly be Christian grace—even if everyone outside the visible membership of the Church may have it—because Christian grace cannot be experientially discovered while, according to Babbitt, the action of the higher will could be. Paul Elmer More in the *American Review* expressed the belief that Babbitt's higher will was not superhuman in the sense that grace is. Is it possible that Babbitt was a mere naturalist, after all, though a two-level naturalist, as it were? I remain convinced that such was not the case, first of all because he discussed with me and approved my every statement about his doctrine, but also because, in his own works, he stressed again and again the need of getting in touch with the wisdom of the ages, with the abiding truth in the midst of change; because he maintained the supreme value of distinguishing between the kingdom of Caesar and the Kingdom of God, even though he would not speak of God in theological terms; and, finally and especially, because in referring to supernaturalists such as Pascal, he stated that he sided unhesitatingly with them. Moreover, in conversation such at least was the Babbitt of the later years whom I knew, though I do not doubt that in his earlier days in the company of Paul Elmer More he may have been closer to a mere Buddhistic dualism. Dean Lynn Harold Hough who also knew the older Babbitt had the same impression and Philip S. Richards came to the same conclusion. "Professor Babbitt," he writes, "foresaw that the humanist would be finally compelled to take sides in the debate between the naturalists and the supernaturalists," and he accepts unconditionally Babbitt's statement that he finally sided with the latter.

Accordingly, Babbitt's attitude would have been this: There is a supernatural, a superhuman realm of righteousness. As man studies his own experiences, he finds within himself tendencies to disorder and excess. Babbitt repeatedly used Saint Paul's expression of the conflict between the laws of the spirit and the laws of the members. By studying the results of his yielding to excess, in himself, in the society around him, in the records of history and literature, he can experimentally discover, at least to some extent, the modes of conduct which will bring harmony into his life; he can learn to practise the law of measure. This might be no more than the rationalizing of conduct, no more than the Stoic position; but Babbitt was especially convinced that the Stoic attitude was insufficient, in fact positively self-deceptive, because experience proves that knowledge does not mean virtue, but that, on the contrary, the passions of man most readily lead him to fly against reason. It was then that he called for something more, a deeper searching into the self as it were; it was then that he thought that he could discover in man, in answer to this search, a help toward the taming of these tendencies to excess, a linking with a higher will. This is what led me to point out that he was reaching out toward the fact of grace. At least, he was deliberately ascending toward what he called himself religious meditation through which man, in his weakness, may feel in touch with a higher power, and which is essentially the attitude of prayer.

Insufficient, the Catholic and other Christians will say. Quite, but at least according to Catholic doctrine, this attitude would make men receptive to grace. It is the attitude of men of goodwill to whom peace has been promised. Because Babbitt, in order to keep from theological discussions, would not discuss his religious meditation in more precise terms, he remained for many exasperatingly vague and unsatisfactory. But what a gain it would be if, instead of the infinitely more exasperating naive optimism of the naturalists, with their silence on the so patently disordered tendencies of human nature, and their attempt to establish values for a being above whom they recognize no law, all our contemporaries recognized the dualism of this realm of disordered nature in which man is immersed, and the transcendent realm of values according to which he is to work out a moral character.

Catholics and all Christians might then well pray for the multiplication of Babbittean humanists—and scholastic philosophers, it would seem, in particular—for, as a preliminary to the ques-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion of a higher will as well as of Christian grace, is the question of the dual nature of man. It would even seem that there would be a real advantage in giving scholasticism more often its rightful name: the doctrine of dualistic humanism, since the word scholasticism, and even neo-scholasticism, in the minds of most of our contemporaries, calls up merely the centuries of decadent disputations which followed the glorious century of constructive scholastic thought. Indications are accumulating that if scholastics began by saying, "We are dualistic humanists, that is we stand fundamentally for the belief in man distinct from God, on the one hand, and from the rest of nature, on the other," they would find an increasing number ready to follow them.

In fact, the mere elementary confrontation of dualistic humanism in the terms of scholastic doctrine with the dualistic humanism of Irving Babbitt, contained in "The Challenge," was enough to stir up expressions of awaking curiosity and even of sympathy in quarters where scholasticism is either practically unknown or has not yet been given due recognition. Canon B. I. Bell of the Episcopal Cathedral of Providence, in the *Living Church,* calls the discussion "immensely valuable." Charles F. Ronayne in the New York *Times Book Review* finds special value "in the exposition of the scholastic teaching of the dualism of man's nature." Dean Lynn Harold Hough of Drew University (Baptist) in the *Christian Century* is especially unconditional in asserting the importance for the Protestant world of what he calls "the great neo-scholastic movement . . . the most significant critical activity in the Latin countries." "The man who has failed to become informed about it," he writes, "is allowing one of the most vital streams of contemporary thought to pass him by." Referring to the confrontation of scholastic psychology with Babbitt's in "The Challenge," he continues:

> If the chapters in this part of the discussion prove new territory to many a reader, there is all the more reason why this territory should be occupied and mastered. It is as if a door had been opened, allowing you to see with understanding thousands of European minds which you had never been able to comprehend before.

Professor G. R. Elliott likewise welcomes "pilotage" "in the difficulties of the scholastics, old and new—Aquinas seven centuries ago and Maritain today." Professor Earl A. Aldrich of Brothers College adds that such a confrontation of American humanism and scholasticism can save the Protestant readers such as he "from an evil which besets us all—the evil of provinciality in nationalism and in religion." Miles Hanson in the *Christian Register* (Unitarian) sees in such a comparative study a clarification of "the issues which involve not only modern literary criticism but also modern psychology, philosophy, and theology." W. Leigh Rebble in the *Southern Churchman* "regrets intensely that such a critique did not come from within the [Protestant] Christian Church." But, unless one would give the primacy to the London *Times Book Review* which made "The Challenge" the occasion of an editorial on "Emerson and Humanism," the most pertinent words on the encouragement which neo-scholastic philosophers may derive from the humanist discussion are those of Henry Myers in the *Philosophical Review*:

> The comparison of Babbitt's doctrines with those of scholasticism places the humanists in an unfavorable light by making them appear to search vaguely for a goal which scholasticism has already reached. . . . This springs from the nature of humanism itself, which is apparently at its best in its negative capacity as a critique of naturalistic trends and at its worst in comparison with a completed system of philosophy. . . . The mutual advantages of an alliance between humanism in its present position as a half-way house and scholasticism seems obvious. Scholasticism would place a buffer philosophy between itself and naturalism, and humanism would gain the moral prestige of alliance with numbers and age.

The reviewer reveals his acumen by recognizing the difficulties in this alliance because the humanist can always be accused of "fluctuating between the poles of the natural and the supernatural."

That Irving Babbitt was open to this accusation is evidently not without foundation, but the objection falls if we finally accept humanism, as he did, to mean fundamentally the doctrine of man as such, essentially distinct both from God and from the rest of nature, in short, if we take as our irreducible minimum of basic doctrine: dualistic humanism, as opposed to all forms of pantheism and monism.

The immediate duty would then seem to be to continue to establish contacts and understandings on this basis. The Protestant world needs it if, as Paul Elmer More has shown, it is to escape the *petitio principii* of modernism, if, indeed, it is to save itself from evolving completely not only out of its traditional Christianity but out of its Theism and Deism and thus lose all genuine rights to call itself a religion.

No one can deny that in the last hundred years much progress has been made in the breaking-down of the prejudices which made the Protestant and Catholic worlds mutually unintelligible. The urgent need of the day is that they come together again, so far as they can, by at least recognizing the minimum of doctrine on which they can thoroughly agree. It will no doubt be a long time before the Catholic position that the Catholic Church is the guardian of Revelation and of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the sacraments as the bountiful means of supernatural grace, through Jesus Christ, will again be universally accepted in the Christian world. But, just now, it is first of all important to know where are the frontiers of this Christian world. And before one can believe in Christianity, one has to believe in that humanity of man which Christianity proclaims was taken on by Christ. As a preliminary question to a concerted action, in the absence of the possibility of an immediate reunion of the churches, we must ask: Who among us are dualistic humanists?

One of the most promising answers which I have received on this point is from a Protestant leader whom I have already quoted on several occasions. He writes:

> I believe that if we lose the distinction between the human and the sub-human in a pantheistic monism, then all is lost. The monism which blurs and finally banishes all the distinctions which give the moral and the spiritual and esthetic life of man any real meaning, I regard as the foe against which we must fight together. I find myself increasingly with the neo-Thomists in respect to no end of matters. And I am sure that there are vast numbers of people in the Protestant churches who would agree with me in all these things.

But Philip S. Richards, in his lecture already mentioned, is no less clear-cut in agreeing on what may be the basis of at least a philosophical reunion of Protestants and Catholics, in opposition to all types of naturalists including all those who would call naturalism a religion. He writes:

> Christian humanism invites us to clear our minds of cant, to recognize that we cannot have a religion that is worth having without paying the intellectual price, in the form of definite intellectual convictions about God, man, and the universe—convictions which, at the lowest, run clear counter to any purely naturalistic theory of man's origin and destiny. It calls upon us sternly to reject any presentation of religion, however emotionally attractive, which blurs the ineffaceable distinctions between man and nature, and between God and man. On the other hand, as against the stark supernaturalism of Barth and Brunner, it holds, with the scholastic philosophers, that man, by his reason, and rational will, can attain to some dim but real knowledge of God, and direct himself, however imperfectly, toward the attainment of his true good. In other words, it teaches that the Christian Revelation is the completion and not the reversal of man's age-long quest for truth, goodness and beauty. If it were not so, how should we ever recognize the authority of that Revelation?

Here again we see how a non-Catholic may look to scholasticism for the philosophical basis of his thinking. Is it not again evidently because scholasticism stands for that dualistic humanism without which it is idle to talk about the possibility of supernatural religion? And moreover, may we not see no less clearly in the above one Christian utilization of dualistic humanism?

The humanist discussion is then now well past the stage where Irving Babbitt was said, rightly or wrongly, to have left it: still uncertainly oscillating between naturalism and supernaturalism. All its genuine findings must continue to be treasured and utilized. It now behooves the dualistic humanists in all churches and out of the churches to continue to study together and work out into practise all the civilizing implications of their common philosophical doctrine.

PAROLE CAMPS OR HOMES

By JOHN P. McCAFFREY

THE MOST difficult decision to make in regard to a man before the Parole Board is, "Go home, take care of yourself and your family, and stay out of trouble." The easiest decision is to deny a man parole, but this denial is only a postponement of the final decision which some day must be, "Go home."

The Parole Board has no jurisdiction over the release of second offenders; yet they are under the jurisdiction of the Parole Board for the time they must report, namely, the time off their sentence earned by good conduct and efficient service in prison. But the Parole Board does have jurisdiction over first offenders who have an indeterminate sentence. They can postpone their release until even the maximum sentence. They also have jurisdiction over the men on parole until the maximum time of their sentence has expired. The Parole Board has many problems and it is not my intention to criticize them. They do the best they can under the circumstances. Society often does not cooperate and very often the State itself does not.

In order to meet the situation and to give the Parole Board a suggestion in a spirit of helpful constructive criticism, not of its functioning but of the problems as I see them from the inside of the prison, I have put together these rudimentary ideas of a solution for paroling some of the men in the hope that the State provide some sort of home or camp which will bridge the dangerous period of readjustment so vital to all concerned.

It is claimed that the idea of an asylum for liberated prisoners can be traced to a report of a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

legislative committee of the state of Massachusetts in 1817. A home adjoining the prison was then recommended to procure living quarters for destitute liberated persons unable to secure employment at the time of their release. They were to be allowed to work in the prison until they secured some other employment. This project was never put into effect.

Toward the end of the nineteenth century an ex-convict, John Howard, established such a home supported by private funds. For their room and board the occupants were required to cut wood. The plan was imperfect and without any scientific management. It lasted for a few years until it was noticed that the boarders returned to crime and even used the home as a hide-away for stolen goods. Many other such houses were established called by various names, "Hope Halls," etc., by private individuals and supported by private funds. Most of these were managed by people with more heart than head. None of them lasted long. They were not welcome in the neighborhood. It was held that they cheapened property, were a menace to the community, and the foolish work to which the men were put often predestined the homes to failure. In one case the breeding of dogs was the enterprise. The homes were considered a nuisance and the neighbors were willing to pay a high price to regain the property.

These city homes in the hands of private individuals not being a success, the idea was tried in the form of a farm project. A rich farmer of Fort Dodge, Iowa, established such a home on his farm. The plan soon was found to be a scheme to get cheap farm labor. The men preferred to get away into the cities to work in industry. Both farm and city homes under private management failed.

What about the idea today?

The plan today is being tried both under the management of philanthropic societies and state control in the United States and foreign countries.

In the United States the Salvation Army runs two or three such homes. In the city of Chicago there is actually such a home where thirty men are housed under the supervision of the State Parole Board. All of these homes are successful because of the capability of their management and the supervision given them. The trouble with the Salvation Army home is that only a limited accommodation of two or three weeks can be given. If the Salvation Army home could extend its period of stay until an adjustment could be made which would be satisfactory to the Parole Board, its useful contribution to this problem would be more substantial. It is true it gives a home for a short period not because it lacks any willingness to cooperate, but the steady stream of men makes it necessary to move out the men already there to accommodate the next group coming in. The evident solution is State control, State supervision, and State maintenance.

Abroad there are some interesting experiments. There is the Penal Colony of Witzwill, near Berne, Switzerland, that has great success. Men released from prison may stay there and pursue their trades under skilled trade supervision. In England there is a hotel for women operated in conjunction with the Holloway Prison. This is the only experiment of its kind up to date. Since its founding ten years ago, 1,511 women, young girls and their babies, have been housed.

Denmark has two asylums maintained by private societies but supervised by the State. They run smoothly and contribute greatly to the rehabilitation of those liberated. Belgium has established houses of correction (Preventoria) in which young men up to twenty-five years of age are housed and supervised. They are not completely institutionalized as in this country but allowed to leave in the morning and return at night after their day's labor in the vicinity.

We are in the habit of thinking that anything Russian not only is questionable but must be questioned; but the Russians have really made a substantial contribution to this phase of penology. The Russian experiment at Bolshevo is the most daring and radical in the world. This is really a working colony of prisoners. Established in 1924, near Moscow, its population has been gathered from the different prisons of Russia. They are second offenders who have still a large part of their sentences to serve. This community or colony is managed by its own members. It has its own courts, and after sixteen months of good behavior the members are allowed to marry if they so wish. The idea behind it is Felix Dzerzhinsky's and the record of its ten years of operation with the most hopeless element, the second offenders, is 82 percent of success. The history of the idea both here and abroad points to State control and State management.

My opinion is that the idea is good and is sound and is the solution of one of the most pressing needs of the parole situation especially in these times of depression. But the plan must be put under the control of the State and managed on a semi-institutional basis with the idea of some security but much greater liberty and freedom than any institution; especially freedom to make contacts for employment and reestablishment in society.

It is my opinion that the State of New York should establish a few parole camps or houses to care for men on parole. The most difficult time in the life of a man paroled from prison is the period of adjustment. No matter what the prison people say, no matter what the claims of the Parole Board, this adjustment is not provided for

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

at all. The State should make this provision; not only in the interest of the men released from prison but for its own protection.

Take the case of the man who comes up for parole. The Parole Board insists that this man shall have a home and if possible a job or good prospects of a job. There are in prison a vast number of men who cannot meet these requirements. They face the board and are set back, some for a few months, some for more. They go back to the prison yard in despair. They are usually the vagabond type, drifters, men who have broken the law, but not the real criminals. The gangster and the men who are definitely members of a mob generally can provide a home and the cloak of a reputed job. While they do not always get by the Parole Board, they succeed more often than the hopeless vagabonds who are not so definitely a menace to the State. To meet this emergency some sort of home or parole camp should be set up.

How should this be done?

The Parole Board has an employment agency that tries to locate jobs for the men who have none, but it is practically helpless in the face of the depression. There are over one thousand men on parole in the New York area who are walking the streets idle. This emergency is great. Most of them fall back on public relief, but their temptations are manifold. The State certainly would help the parole problem and increase the Parole Board's efficiency if it provided for these men during the necessary period of adjustment.

The Prison Department could set up and run camps or homes, the personnel for which could be borrowed from the department; this would solve a very pressing prison problem. When the men meet the board and are sent back, they return with despair in their hearts. This dissatisfaction spreads and the ground is prepared for trouble. These disgruntled men can break down the spirit built up by years of humane treatment. Prison authorities would welcome such camps or homes.

How could such a plan be effected?

It might be possible to use the camps that the state already has, the military camps such as Camp Smith and Pine Camp and a few other camps in other parts of the state, to handle the men from different areas. These in addition to a few homes in the big cities, such as New York, Buffalo, Binghamton or Syracuse, would care for the men on parole in those areas. The men could care for the camps and do enough to help support them. Even if the camps were a dead expense, they would be worth it. Discipline would be had; the men controlled and yet allowed enough freedom to try to make contacts leading to a job. There certainly would be more chance of a man landing a job from a parole camp than from a prison. They could be let visit their friends in the city and this might lead to jobs. Saturday and Sunday could be given as free days to look up employment leads. When a man landed a suitable job he would be let out of the parole camp and put under the direct supervision of a parole officer. A coordination of the Prison Department and the Parole Board could certainly work out the details of the plan.

The State has a two-fold duty—to the citizens outside and the men inside. The State must protect itself against further crime and at the same time give the man inside half a chance to get started. Seventy percent of the men in prison are there for stealing in one form or another. No matter how we try to explain theft the economic background of the offender is the big thing. If we try to build up respect for law and the rights of others and then throw the men out on the world of today, our efforts will be wasted. The State to protect itself should provide for this period of adjustment when a hopeless man is tempted to steal again.

Private organizations do something but very little. The employment agency of the Parole Board does something but the task is gigantic. The State should step in and make some provision for this acute problem of adjustment, and I think that the establishment of parole camps and parole homes is the answer.

I feel deeply for these poor homeless men who come to me and ask me to try to get them work. I sometimes land a job for them through a few good friends, but most of the time my hands are tied. I cannot do much. The gangsters and mobsters are taken care of by their friends, but the homeless who have no home or relatives are just out of luck. The State would be doing its duty to the public outside by protecting them still further and to the men inside by taking them from the prison when they have served their time as required by law.

Under our parole law a second offender sails out of prison, but a homeless first offender is often held because there is no such provision of adjustment. The officials of the prison will be happy to get rid of the dissatisfaction that brews like the witches' brew from the first offenders set back for lack of home and job. I propose to the State the establishment of parole camps and homes as the solution of a great problem.

This August we had more parole violators returned to us (some of them out less than a month) than in the history of Sing Sing. I feel that this could have been avoided if we had these camps. It was felt that they were safer in prison than out of it and they are, but they would be far safer in a Parole Camp and the Parole Board would have fewer headaches and the homeless fewer heartaches. Despair stalks in such cases and often further crime.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ON WIND AND SUN

By LEO R. WARD

EVERYONE knows now that the weather makes a difference, that a sandstorm for instance leaves its mark on men and things. Everybody is allowed to talk about the weather. But to all except the oldest farmers it is a new thing when the spring season itself is dry. "Of course, you never saw the likes of it. But I mind the dry year, 1880 it was, when we had no rain but a shower in May and one in June, and the corn that was planted deep came up and not another blade of it showed. They say that a peck of dust in April is worth cribs of corn in November; and this year away out into May every plowed field is blowing around."

The spring is always slow in coming, it keeps turning back. The men have done all the possible indoor work; the harness has been gone over, greased and rivetted, six weeks ago; binders and rakes cannot really be repaired till they are taken out of the shed for use, seed corn cannot be tested in a cellar. It is easier to get around through a storm, through rain or sleet or snow, than through the weather of early spring with the winter going, wheels and hoofs breaking through the crust of frost, and a flat cake, snow on one side, icy mud on the other, tilting up. Men want to work, and are tied, effort is futile. The skies are fair and sunshiny, but the earth is heavy. The cows, on dry feed since October and maybe since August, are like the men, they are uneasy, they stomp around in the lots lowing, they want to get at the first blade of new grass, and, to tell the truth, pasture is still a long month away.

Well, the spring begins to be, at last. The little streaks of grey-yellow snow have gone off the north slopes, the soil gives itself loosely to the plow, last-year's weeds, only the big woody ones crunching a bit, are going into the long furrow. Everything is new. Sunshine is calm and rich, is warmer every day and surer of itself. Robins appear, and go to work building new houses. Young colts scramble and struggle to stand on odd-looking, crooked legs unused to their task, though on these same legs they will soon run in sprees of circles round their mothers. Baby mules are silly, they look surprised, their eyes don't make sense out of anything, their ears point straight up, their legs stick straight down as if the ears and legs were chunks of wood or iron stuffed into stiff, unworn leather. The duckling, in a running-gears of brindle and an olive bill, knows how to talk and how to stand on one foot. The chick's poor little pink leg is like a toothpick.

Nice talk, chatter! But this is the rush season, men have work to do, they cannot sit here looking at these things!

That is true, work packs the day, and the day is fifteen hours. All the same, any sensible farmer has eyes and sees these things. Once, a good while ago, a farmer riding in an old open buggy, down by the Doyle Bridge, where they put in that big fill and had to plant willows to hold the bank, was heard to say, "That's what makes farm life pleasant for man—watching young stuff grow up around him." Spring is the season for planting and hope and birth. Some other time, if need be, we shall speak of dark things. Now, though every man works like two men, we look for a crop, we work to produce, and we think that with the help of sun and earth we can produce.

Everyone is aware that we soon begin to be concerned about the thin stand of corn, the steady downpours three times in one week in May, the dry moon in July. A man wrote me this spring: "A typical Easter. It rained this morning, and it's clearing up tonight. I'm in hopes it will rain along now, as the grass is sadly in need of moisture, and we are badly in need of grass. I'm sure in hopes this will be a better crop year than last. We are feeling the effects of the crop failure now."

We speak of these things, of crops and weather, as carpenters speak of a lack of nails or lumber or jobs, or Ford and Chrysler of the loss of markets. We live by these things. "Now if it just holds, say another day and a half, we'll have the wheat shocked and be into the oats. My! If a rain'd come tonight, rain and a little wind and maybe hail, think of it! Wouldn't we be threshed out! We wouldn't get a thing."

Not much danger of rain. It's July now and facing August. Ten to one, we'll all be on our knees for rain a good while before we see any of it.

Rain in June turns the earth and the air fresh and sweet. It makes a living patter on oak leaves, as of countless tiny horses running. One recalls how the rain came up suddenly out of the southwest (the long, steady rains and snows come out of the east). One might be out then on some sidling place of the double hogback ridge, the sway between the ridges less than a valley, one ridge like a shoat broadened out with benches and porches of fat, the other lean and narrow and ribby. On this latter slope, which appeared old and yellow, the water might fall in torrents, but the pitch of the land was so great and the clay so like tile that, though the soil elsewhere was guttered, here it was hardly more than damp. On such days, the Creek is soon overflowing, the flood-gap paddles its toes downstream but holds on with its iron arms to the elms on the bank. Maybe a post is hoisted out of the loose loam, and swings on the wires, a sprig of blackberry, its bloom still white and the leaf green, coming up on the bit of black soil caught on the hacked chip at the foot of the post.

The rain is everything when it comes at the right time. Maybe it doesn't come, maybe we get a dry season. The corn, once it sprouts, can thrive on little or no rain till time for tasseling. The wheat needs just occasional showers to keep it from ripening too fast and getting chaffy. What we don't like is wheat and corn and pasture, the whole crop, turning brown early in the summer. "What will we live on next winter, at this rate?" Maybe the hot winds set in. That is what takes the life out of you. A man can enjoy life on a December day when the wind is like sharp wires in his face. There is a healthful cleanness even about mud. But the hot winds sap the strength of men and crops, and seem to converge at the spot where each man is.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The wheat withers under a hot wind, the straw turns brittle, the grain sickly. The corn, beginning to shoot, wilts. It twists, you might say it writhes in pain. The leaves start to curl up in the morning, by noon the field is like an oven, giving off waves of heat, by three o'clock the leaves are rolled up tightly like a stalk. Such is the struggle of nature to protect itself. You may go out, if you have the heart and the foolishness, and run your corn-plow or a mower-wheel up and down the rows. But it will do no good. Your corn is cooking before your eyes.

No rain, and no rain. A dirge begins to go up. "The corn crinkling in the drought. . . . That new seeding is burnt, I bet, almost crisp. . . . And the apples going to be full of worms, and no potatoes again this year. You say you found one ripe little pumpkin in the field? Ah, I think it must have ripened from weariness. . . . A bit of a cloud last night, but it was half-hearted and not a drop in it. Clouds every night, and winds without water. That dry last-quarter! Well, it's been a scald. Everything parched, withering away. Dogs and men and chickens and pastures, everything with its tongue out. Thank God, there's a new moon tonight. Look and see which way it is tilted: will it hold water, or spill it? Maybe now after all we'll get a wet moon. . . . What! A real rain coming? Rain clouds, you say, gathering in the west? It's dry-weather caps again, I guess, and maybe heat-lightning. . . . There it is for you now, the rain. At last! That's fine! Look at the first big drops chasing a little cloud of dust along before them as they hit. My! My! Thank God! Big drops, sheets of rain, a downpour. Chips and straws floating in the yard."

The autumn is the easing-down time. The sun idles south. Little talk now about the weather. Rain or shine, we can get things under cover before it snows. We make up the molasses, we husk the corn. There is always something, we can usually pay the bills by the new year, we can get through the winter.

Frost gets into the air and into the grass in the mornings. Soon it hangs in the air till near midday, it begins to eat six, eight, ten inches into the ground, it gets through a man's clothes, it can cut through his flesh into his bones. Stiff winds blow; regular gales. A farmer said in a letter early last winter: "Bad for haystacks, and standing corn, and roofs." The air is always nippy, and toward night gets sharper. "Dropping down! . . . Bitter! . . . C-cold!" The sky hangs down low most of the time, and some days it is an icicled roof. We had a word in our family for the effects of exposure in zero weather: "I'll bet you're just *harished* (or, *harished* with the cold)!" It meant frozen and famished, perishing. The worst day ever, so we children often heard, was "the day Creel was buried," and the worst night "the night of Father Cadden's jubilee," when (they say) the cats froze stiff under the stoves.

Man's spirit goes this way or that with the weather. This is so even when weather is only the weather. But if it is also that by which men live, if it streams down through the roof or packs up against his door, if it makes or breaks a man and his family and neighbors, men may talk about the weather. Sick men shiver when you say "snow," sailors watch the winds. Children welcome sunshine for their games, and big boys and oldish men have been known to pout about the dash of good rain that spoils their holiday. They say that on play-days heads of colleges fear a bit of a storm: it would hurt the gate. Think of children and men and wise men talking about the weather, as if it weren't obvious and as if any of them could do anything about it.

ART AL FRESCO

By MARY ELIZABETH MAGENNIS

PROVIDENCE smiled on the Washington Square artists this year, and instead of equinoctial gales furnished them with a week of perfect weather which brought out the strollers and kept them out in absorbed contemplation. With fine abandon artists preempted the sidewalk space and strewed their crayons, ink, and water-colors hither and yon. Audiences sprang up like Cadmus's men and enjoyed the twofold luxury of a warm sunning and a soaking in art.

This year the art was not especially startling; it may be that the photographic sells the best. Strolling along MacDougall Street and into the Alley you observed seascapes in oils, water-colors of Gloucester piers, portraits in the best poster tradition of dusky girls with roses in their hair, and winding green country lanes reminiscent of calendar pictures. Here and there an occasional harshly colored nude, a violent flower painting, or an abstract violin proclaimed someone's desire to express himself with vigor and freshness.

In the open, art loses its power to terrify: there were those present at the show who would never have ventured to set foot in a gallery. Many of the men had obviously strolled north from Washington Square Park, and others from their place of business. At each successive display they inspected, they all summoned up new courage to proceed with the tour. Children on roller skates constantly imperiled the artists' ink and water supplies and severely shook the nerves of sitters. Even the neighborhood truck drivers paused in the day's occupation to keep track of the proceedings.

After all, seeing art in the making is privilege out of the ordinary and the watchers, by and large, had a proper awe and respect for the work. Of harsh comment on artist or sitter there was none, rather an anxious breathless concern for the one and sympathy for the other. From bystander to sitter passed telepathic signals that revealed favorable progress of the work. Conspicuous among the individual visitors was a lady of the old school trailing long robe and cloak of such excellent stuff that it would obviously outlast several more years of outdoor shows. Her chauffeur was having his portrait done in water-color "for Mary." Being a more sizable sitter than most, he collapsed on his stool several times; kind men sprang up out of nowhere and patiently mended it four times. It became obvious that it would no longer suffice, whereupon a stronger chair was miraculously found and then spirited back to its owner at the conclusion of the sitting.

ST. CHARLES SEMINARY
CARTHAGENA, OHIO

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Of all the artists, those who did portraits in water-color, ink or crayon apparently did the best business. Doubtless with Christmas presents in mind, business men and grandmothers sat patiently under the fascinated gaze of an audience limited in each case only by the range at which the artist's work happened to be visible. Children were done by the score, and many of them had to be brought back several times before the picture pleased. One sitter was a somewhat seedy gentleman with a good two days' growth of grey stubble, spectacles, and a limp sort of costume. Wisely presenting himself before an artist who idealized his customers, he declared that he would like to be drawn on condition of being able to reject the finished product if he did not care for it. Crowds gathered to see what could be done with the subject. So casual and debonair the result, and so suggestive of the movie hero, that the victim paid $5 instead of the usual $2. And it was worth it. One artist who drew caricatures in strong greens and pinks on rolls of paper resembling that used for toweling cannily provided his car as luxurious accommodation for his prospects. Like most of the workers in this field, he charged $.50 for a profile and $1 for a full front view. Among the artists were masters of psychology who advertised their skill by exhibiting sample drawings of movie stars and other public personages. Suggestion worked.

As a group the artists who offered completed oils or metal work were well-bred, unassertive under the often ill-informed appraisal of their spectators. Some sat stoically by their work with downcast eyes as visitors passed by indifferent or hostile or uncomprehending. They were at a disadvantage because their work lacked the appeal of the portrait done on the spot.

There were the parasitic enterprises of the small boys who hawked their crayon drawings amusingly labeled "Futility" or "Love" at $.05 each. Inevitably too there appeared the *entrepreneurs* who find business everywhere, notably the salesmen of artists' supplies. Their technique was perfection. Stopping to remark on the beauty of a water-color in the making, such a one might murmur that his own work was vastly inferior. That established the sense of brotherhood. Continuing in this vein, his next question would be, "Whose water-colors do you use?" After the answer a slight pause, another respectful comment on some further excellence in the composition, and then a discreet "Have you ever tried Smudgie's colors? In some tones they are considered the finest." At this point a card was magically produced, and treatment transferred to the next gentleman up the street.

If these shows give the average man who visits them a sense of the reality of art, even if none of the pictures exhibited should be of the first rank, they would seem to have real value. Considering how much money can be frittered away on only middling photographs, it is an exciting gamble to have a drawing made by an artist for a few dollars. Artists do make money at these shows, ond what is more valuable they make contacts that bring them business. Those who return year after year have a clientele provided by satisfied customers at previous shows. Gallant souls, more power to them!

Communications

WHAT! SEND MY BOY AND MY GIRL TO A CATHOLIC COLLEGE?

New York, N. Y.

TO the Editor: "Don't you know the kind of boys your son will meet, common Irish, the children of mechanics, policemen and even common laborers? Look at the parents of these children, observe their manners, their disregard of the natural virtues which everyone considers important. Are they prudent, are they truthful, are they just, are they temperate? In order to make one's way in the world, one must have friends, real friends, friends with some standing. Boys with money in Catholic colleges! Perhaps, but look at their parents, one or at most two generations removed from vulgar immigrants, no background whatever. Exclusive Catholic colleges! What do you mean by exclusive? Money does not mean exclusiveness. I called at a so-called exclusive Catholic preparatory school one day in response to an engraved invitation prepared by Tiffany. It was a very hot June day. When I arrived I was looked upon as a stranger, I was told to make myself at home, to look around for someone I knew, and then I was left to my own devices. Seated about small tables on the lawn were a typical assortment of *nouveau-riche* politicians, contractors and decrepit sports, bored to death by this attempt to be gentlemen for the day. Refreshments were plentiful, but the school had forgotten to hire a host, and without a host and a knowledge of the rudiments of ordinary hospitality, I left hungry, buying my meal at a roadside restaurant. Boys must be given room to grow. They cannot be watched at every step. Makes them too dependent, you know.

"As for the girl, don't you trust your own daughter? If you hold her down as the sisterhoods do, she will simply break out more seriously when she has left school. Having seen nothing and done nothing, you just wait and see, she will be worse than ever. I know a girl who was clamped down so tight that when she arrived in her twenties she had no friends at all and suffered a nervous breakdown. Thank goodness I can trust my girl with anyone, anywhere. She knows how to take care of herself. She goes where she pleases and comes home when she pleases. She is learning to face life, as any modern girl should."

And so the reproaches continue with occasional variations. Some in good faith, others in self-justification and another some following the lead.

The Catholic fathers and mothers who send their children to Catholic colleges are not all dumb. They are by no means unaware of the social handicaps which their generation suffers in these United States, in this missionary land of ours. For until very recently America has been a missionary country served by the Old World. And of course those served were poor immigrants without the leisure or the means to develop the amenities of life. The Church in America has struggled and still struggles to make up for the deficiencies of its pioneer

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

personnel. But, we would ask, is this cultural objective, the chief, the normal goal of the Catholic? We who have made the sacrfice have done so knowing that culture per se was not the supreme goal of our children's lives.

But granting that life for the Catholic must necessarily be ordered with a view of spiritual salvation, there is something to be said concerning the means of attaining this end through Catholic university education which appears to have escaped those who would show us the folly of our ways. The Catholic atmosphere of the Catholic university cannot be duplicated by an intensive hour daily, in the special subject of religion, and by the weekly Mass of the non-sectarian university. By atmosphere, we mean the priceless imitaton set by the heads of departments and their subordinates. Students do not limit their observations and conclusions to the subject matter of their courses. They study their professors and unconsciously record their informed opinions of extra curricular affairs. A lecturer with a strong personality can warp as well as make a course in philosophy and ethics. Such a man's exposition and approach to his subject will be remembered after the subject which he taught is forgotten. As has been pointed out by Reverend George D. Bull, S.J., the Catholic is stamped by two signs, his other-worldliness and his love of unity proceeding from the prime source of all unity. The order of the day in the non-Catholic college is worldliness and disintegration.

Nominal Catholics who send their children to the secular university are prone to look upon the Faith as a desirable complementary attribute, something to be passed on, as the color of one's hair or eyes. These people altogether overlook the fact that faith is a live thing which demands growth for its life. Growth, growth until it makes a thoroughfare twixst earth and heaven.

But to descend still further where the argument turns on the natural rather than on the supernatural, does direction, restraint, so-called stern control, result in future demoralization in the majority of cases? The experience of social intercourse would suggest the contrary. Eccentricities in the natural field are restrained by penal laws which most of us feel had best be respected. We pay our taxes if we can, we drive at a speed of forty miles an hour when the open road says let's go one hundred. We plug along year after year carrying our burdens as best we may.

Why befog the issue by asking the question, do we trust our daughter or can we rely on our son. We very likely trust our children with a good deal more intelligence, sympathy and understanding than does the questioner. It is not a case of distrusting our daughter. It is a question of distrusting that restless human nature with which we as parents are constantly at war. We would follow the spirit. We would do what is noble, what is true and good, but instead how often the balance of judgment falls by the weight of appetite, emotion, caprice. If you and I do these things how can we expect our peppy vivacious offsprings to be models of circumspection? Why be so naive as to imagine that in a moment of petting the vision of mother or father will rise up and douse the young emotion with ice water? The image of Christ may and does do this, but we need not flatter ourselves that ours will be as effective.

What therefore can we do to help, to protect our youngsters? Since it is perfectly clear that one cannot train for resistance to exposure by practise where the deeper passions are involved, the only thing we can and must do is to reduce the occasion of exposure and safeguard these within reasonable limits when exposure cannot be avoided.

Bodies are like glasses, says Francis de Sales, they cannot be carried together long without breaking.

There is a story called "Dracula" which when accepted as a symbol becomes one of the most powerful stories ever told. The theme revolves about a kiss, a kiss upon the neck which gives a thrill, a little sharp pain in its infliction, followed by a sense of total surrender, a sweet all-pervading calm. The kiss both takes and gives. It takes innocent blood and in its place leaves an evil which immediately grows and desires more and more of its own nature, until what was once innocence becomes essentially evil and in turn begins to prey upon innocence, in order that its own life may not fail. And what defense is there before this attack. No human defense is possible from a supernatural evil, a supernatural defense alone may save, the divine defense, the saving Blood of the Lamb, before whose light the shadow of abomination recedes.

This is what we Catholic parents fear, the Draculian kiss of infectious evil; nature's "I yield" and the silent contagion which follows showing signs which only the watchful may discern by studious observation. Where are these vampires? We cannot tell; we can but study signs and act by the light of grace. What are these signs? A growing distaste for what is good, avoidance and ridicule of the sacraments, moroseness, introspection and a loss of spontaneous vitality and the vivacity which is common to youth. A straw in the wind. The manner in which the word "God" is used. The tone in which the word "God" is said may reveal a soul. Is it lightly taken, is it frivolous, is it as a relief, is it in amazement, distress, sympathy, or is it in the one and only way in whch it can be rightly used with affection, love and adoration?

What! Send my boy and my girl to a Catholic school? Yes, I say with all my strength, with all my heart, with all my mind.

PATER FAMILIAS.

N. C. J. C. NEWS SERVICE

New York, N. Y.

TO the Editor: May I, through the columns of your valuable journal, ask Catholic organizations to put us on their mailing list for all press material?

We serve a number of principal daily newspapers and religious journals with news of Catholic, Protestant, Jewish and general religious interest. All such material should be addressed to N. C. J. C. News Service, 289 Fourth Avenue, New York City.

ROBERT A. ASHWORTH, *Editor, News Service,*
National Conference of Jews and Christians.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—The Holy Father gave absolution at the catafalque, November 5, at the annual solemn requiem services in the Sistine Chapel for the members of the Sacred College who had died since last November: Cardinal Gasparri, Cardinal Bourne, Cardinal Andrieu, Cardinal Locatelli and Cardinal La Fontaine. * * * Reverend James M. Gillis, C.S.P., editor of the *Catholic World,* will speak during the Catholic Hour each Sunday, from now until December 22, at 6 p. m., Eastern Standard Time, over the national broadcasting network, on Hegelianism, Hedonism, Estheticism, Determinism and Agnosticism. On December 29, Monsignor Fulton J. Sheen will begin a new series of addresses on the Catholic Hour. * * * A pageant in which over 1,100 children and adults took part at St. Patrick's Cathedral in New York, November 10, marked the twenty-fifth anniversary of the founding of the order of the Sisters of Christian Doctrine, which is devoted to social settlement work in congested city districts. * * * In the nineteen years since Campion House was founded at Osterley, near London, England, to encourage late vocations for the presthood, 255 of its students have been ordained. * * * Since the Catholic revival in East Africa seventy-five years ago more than 800,000 converts have come into the Church in Kenya, Tanganyika Territory, Uganda and Zanzibar; several hundred thousand catechumens are also preparing for baptism. Since 1875, the mission of the Mill Hill Fathers in Telugu district in the Diocese of Nellore, India, the number of Catholics has grown from 8,000 to 41,000. In the Vicariate Apostolic of Fernando Po, West Africa, now in charge of the Claretian Fathers, numbers have grown from 271 in 1884 to more than 50,000 today with 5,000 native catechumens. * * * Damage to Catholic institutions from the recent earth tremors in the Diocese of Helena, Montana, is estimated at $500,000. Bishop Hayes has issued a letter to the American hierarchy appealing for aid. * * * This fall *El Debate's* school of journalism opened at Madrid with 282 students. Founded in 1926, this school for laymen has already supplied a number of trained Catholic journalists in Spain and Latin America.

The Nation.—The Public Utility Holding Law was held invalid by a judge in the Federal District Court of Baltimore. He ruled that Congress had "flagrantly exceeded its lawful power," and that the act was "grossly arbitrary, unreasonable and capricious." Utility stocks went up but it was noted that this is not a SEC case and that the Baltimore courts have regularly been unusually hard on the New Deal. * * * The PWA is fifteen days ahead in its slum clearance work. By December 15, work will have started on all its building projects—fifty in thirty-five cities—and the land for them is already purchased or under option. There will be 50,000 jobs at the sites and another 60,000 provided indirectly. PWA will use $100,000,000 in work relief money and $29,000,000 from its old funds. Of the slum dollar, $.323 will be spent for labor at the sites and $.39 for materials. * * * Important union leaders in the A. F. of L., including John L. Lewis, Sidney Hillman, David Dubinsky and Charles P. Howard, have formed a "Committee for Industrial Organization" to advance industrial unionism in mass production businesses, supposedly businesses not now organized along craft lines. Besides strengthening unionism in general, this is expected to strengthen the "vertical" unionists at the expense of the "horizontal." In Detroit an independent industrial auto union is being projected by the Mechanics Educational Society of the tool and die makers, the Associated Automobile Workers who have split off from the A. F. of L., and the Automobile Industrial Workers' Association, the "Father Coughlin" union. * * * The FCC is planning a radical change in the system of broadcasting licenses. The development of the chains has brought too much duplication in programs, it is believed. The number of highest powered stations will be reduced and local outlets increased. * * * Senator Norris, progressive from Nebraska who has been a member of Congress for thirty-two years, announced that he will not run for the Senate next year. Although he is seventy-four years old, strong liberal and New Deal pressure may bring him to change his mind. * * * In St. Louis five individuals and eight corporations connected with the movie industry were acquitted of bullying independent theatre owners. The case was interpreted as an attempt to check the big film making companies from dominating the exhibitors financially and from enforcing the system of block booking.

The Wide World.—While the United States government continued to ponder ways and means of preserving neutrality without interfering with efforts to maintain peace, Europe moved nearer the date set for the application of League sanctions. The German government announced that it would place an embargo on arms and limit the shipment of certain other materials, thus emulating the example given by the United States. Italy took steps to curb anti-foreigner demonstrations, although Mussolini professed readiness to fight the whole of Europe if need arose. A note addressed to all nations which have underwritten the sanctions policy declared that Rome would carry out reprisals. In London this threat was termed a "bluff." * * * Considerable military news trickled out of Ethiopia, but the maze of rumor was so complex that facts could not be discerned with much assurance. On the north front, Italian troops occupied Makale; in the south, an advance to the town of Daggah Bur was reported by the armies operating out of Somaliland. Ethiopia announced, on November 12, that her soldiers had been victorious in three minor engagements, during one of which several tanks were captured. It was

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

likewise predicted that a major engagement could be expected on the north front. The principal conclusion to be drawn from these dispatches is that no decisive action has occurred. * * * England was in the midst of a spirited electoral campaign throughout the week, with the odds in favor of the Conservatives. Foreign policy continued to be the principal issue. Lloyd George attacked the rumor that His Majesty's fleet was "deplorably weak," asserted that Britain was the only country whose capital ships "are wholly post-war in design," and expressed the view that the best three of these ships could blow up the Italian navy since it would not be able to "reach them with its inferior weapons." It follows, said the former War Lord, that current talk of inevitable rearmament on a grand scale is mostly buncombe. * * * The Japanese landed 2,000 marines outside Shanghai on November 9, following the murder of a Nipponese sailor. Feeling ran high throughout the area. A long list of indignities inflicted upon Japanese residents was published. Correspondents expressed the belief that Tokyo was acting slowly because of the grave danger to economic stability that might be latent in a real clash. * * * The French press discussed what was believed to be a German suggestion to M. Laval that the Franco-Soviet alliance, which still awaits ratification, be scrapped in favor of an agreement with Hitler. It is believed that the Germans offered to guarantee the existing boundaries of France, provided they were allowed a free hand in Memel and the Ukraine. In general the press was hostile to the suggestion that the policy of creating resistance to Germany in the East be abandoned. * * * The Stahlhelm, foremost of the German military societies, was disbanded by order of the government. The reconstruction of the army had rendered such auxiliary organizations unnecessary, said the order.

* * * *

Reciprocity.—Premier King of Canada visited Washington for three days with the idea of redeeming his recent campaign promise that he would arrange a reciprocal trade treaty with the United States within ninety days. On November 10, he was back in Ottawa, beaming and successful. In his Armistice Day speech at Arlington President Roosevelt announced the fact of the new treaty, the details of which will probably be held up several months. Our trade with Canada in 1929 amounted to about $1,400,000,000, and in 1934, after depression and after the Ottawa Imperial Agreements between Canada and the rest of the British Empire, to about $534,000,000. Ordinarily Canada's exports amount to something between one-third and one-half of her entire production, and so all parties in Canada have been eager to effect some method of increasing them, even more so than we have. This fact made it relatively simple for our diplomats to make an acceptable bargain. Optimists hope that Canada-United States commerce will quickly double, just as our trade with Sweden did after a reciprocal tariff treaty was signed August 5. The concessions we will give, now unknown, will be reductions in the duties of specific items, such, perhaps, as cattle, fish, lumber and whisky. Canada is also expected to reduce certain schedules. Some time ago Premier Bennett hinted Canada considered reducing rates on about 800 items which would save us in abated duties alone over $6,000,000. Canada will also stabilize her tariff system so that our exporters can plan. Her Cabinet can now put an arbitrary valuation on imported products, with no reference to their market value, for the purpose of levying duties. The Cabinet can also work a system of restricted discounts. If an American product were sold to a Canadian importer at the regular domestic discount, the Canadian government could add the difference between that discount and an arbitrarily selected lower one and charge it as a special duty. The elimination of these variable tariff features is expected to constitute one of our greatest gains.

Bishop McDevitt.—With deep regret we note the passing, on November 11, of the Most Reverend Philip R. McDevitt, Bishop of Harrisburg. He was widely known as the gracious and scholarly incumbent of what is surely one of the most beautiful sees in the world—a region of hills and valleys the natural bounty of which supplied a great though not an extravagant prosperity. Born in Philadelphia, on July 12, 1858, he studied at La Salle College and at Overbrook Seminary, being ordained a priest on July 14, 1885. He had previously served as diocesan superintendent of schools, and was among the first priests to devote themselves to modern educational problems. Always on the alert to foster higher religious and secular training, he founded among other institutions the Catholic Girls' High School in Philadelphia. When there was question of whether or not the religious needs of Catholic students at Hershey could be satisfied, His Excellency succeeded in disposing of the problem amicably through correspondence with Mr. Hershey. In 1925, the University of Notre Dame conferred the honorary LL.D. on Bishop McDevitt, who ten years later celebrated the golden jubilee of his ordination. He was for a long time active in the administrative direction of the National Catholic Welfare Conference, and was once president of the American Catholic Historical Society. Always a keen observer of world affairs, the Bishop noted in a pastoral letter issued shortly before his death the striking contrast between the "anxiety, fear and uncertainty" reigning in the world, and the progress being made by the Catholic Church despite the economic depression. His interest in journalism was unflagging. R. I. P.

"Billy" Sunday.—The death of the Reverend William Ashley Sunday, on November 6, removes the most widely known figure in the revival of evangelical preaching which occurred during the second decade of the century. Mr. Sunday was the most popular exponent of an attitude which found its chief intellectualistic expression in the verse of Vachel Lindsay. It is almost impossible to describe the effect of his first "campaigns against the devil." Sometimes he appeared at a local Chautauqua or camp meeting; and there his fiery delivery, his reliance upon long chains of denunciatory adjectives, and his

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

method of describing himself as a "brand saved from the burning" drew great throngs, which traveled by horse and buggy from all over the countryside. Later on, the urban "tabernacles," in which Sunday's sermons were interspersed with music by Homer Rodeheaver, attracted hundreds of thousands, who listened primarily to attacks on drunkenness and other vices. The goal was to induce as many as possible "to hit the sawdust trail." Even Protestants were divided in their attitude toward him, and the verdict of others was on the whole unfriendly. To the thoughtful he seemed a crude exponent of "muscular Christianity," whose chief recourse was a "hymn of hate." It is generally conceded, on the other hand, that he greatly aided the cause of temperance. Born in Iowa on November 19, 1863, he was for some years a professional baseball player. Listening one evening to an evangelist, he decided to bid the Big Leagues goodbye and to become an exhorter. In every sense of the term he was an American social and religious phenomenon, extraordinarily representative of his generation.

America and Peace.—During the past week a number of the nation's public figures made general statements urging the United States to keep out of war. On November 6, Secretary of State Cordell Hull declared that "our policy as a member of the community of nations should be twofold—first, to avoid being brought into a war, and second, to promote as far as possible the interests of international peace and good-will." Mr. Hull said that the President should not be handicapped by "inelastic rules and regulations to apply to every situation that may arise." The convention of the House of Bishops of the Protestant Episcopal Church at Houston, Texas, November 7, urged the United States government to cooperate in a proposal made by the British Foreign Secretary at Geneva, that some means be found to bring about a more unimpeded distribution or the world's raw materials. In his Armistice Day address Mr. Roosevelt told 5,000 veterans at Arlington Cemetery that "the primary purpose of this nation is to avoid being drawn into war. It seeks also in every practicable way to promote peace and discourage war. . . . Aggression on the part of the United States is an impossibility as far as the present administration of your government is concerned. . . . adequate defense on land, on sea and in the air is our accepted policy; and the measure of our defense is and will be solely the amount necessary to safeguard us against the armaments of others The more greatly they decrease their armaments, the more quickly and surely shall we decrease ours. In many other fields, by word and deed, we are giving example to the world by removing or lowering barriers which impede friendly intercourse. . . . The power of good example is the strongest in the world. It surpasses preachments, it excels good resolutions, it is better than agreements unfulfilled. . . ." One hundred and fifty members of Woodrow Wilson's War Industries Board met in New York, November 11, and it was reported that they agreed that regardless of eventualities the United States must not become involved in another European war. To make it unanimous Secretary of War Dern, Secretary of the Navy Swanson, General Malin Craig, army chief of staff, had sent out messages the day before urging the preservation of peace.

Follower of Manning.—The Westminster Catholic Federation organized a demonstration in Albert Hall, London, which was designed to put certain Catholic ideas into the pre-election turmoil of England. Archbishop Hinsley of Westminster gave the most comprehensive and undoubtedly the most radical speech of the evening. Questions of capitalism, imperialism and war were brought to an especially uncomfortable proximity to the Catholic conscience. "The wage system itself is not unjust, but, when it exists, the wage should be a proper wage. . . . It may be said that as industry is now organized, this is not always possible. Then industry should be reorganized. Some kind of partnership between worker and his employer would seem to be called for, a system which would be cooperative throughout, giving the employed a stake in the business. . . . Think too of the rampant injustice involved in 'cornering' commodities in order to force prices up. Or in creating artificial scarcity by the destruction of goods, of food-stuffs, grain and coffee and the rest, to keep up the market value. . . . Destruction of the means of life surely indicates that there is something abnormal, something radically wrong in the man-dictated course of events leading up to such an outrage. . . . No people, white or of any other color, has the prerogative to subdue or dominate or to coerce and exploit, even in the name of civilization, any other set of men, whether on the plea of territorial expansion or of the need of raw materials for national industries and markets. Other means of adjustment must be found which do not involve injustice. Class hatred among fellow citizens is sinful enough. But international animosities, which are screened under the sacred love of the motherland, are more sinful still because they lead to unjust wars and widespread murder . . . The catechism tells us of the heinousness of sharing in another's sin, and if we live and thrive in a social order which is rife with injustice, and care little about its wrongful trend and its wrongful deeds, we may not escape sinning by cooperation or by grave omission. But do not let us imagine that parliaments and protocols can save the world. Men of character, of good character, they only can bring relief and save the world."

The "First Legion" in Vienna.—A German version of Emmet Lavery's "First Legion"—the translator was Friedrich Schreyvogl—was staged in Vienna at the Josefstadt Theatre, under the direction of Albert Bassermann. The audience was deeply impressed, not merely with the artistic method employed but also with the spirit permeating the whole. We quote from a Viennese weekly, *Der Christliche Staendestaat:* "That a Catholic should be most pleasantly affected by the noblesse and tact with which the author treats all the religious problems indicated in the play, or that he should be made to realize anew the significance of what St. Ignatius Loyola accomplished, needly hardly be emphasized since the prin-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cipal point is the responsibility, the unflagging sense of objectivity, with which this drama confronts the reality of the Society of Jesus. But it may well be emphasized, since hardly another Catholic order has encountered throughout the centuries so much mean spite, hatred and lack of sympathy. But the dramatist does not conceal the weaknesses and mistakes which flourish among Jesuits as among all other men. It is precisely the ability to render his individual characters human that makes Mr. Lavery a genuine dramatic artist, aware of his opportunities and not blind to his moral and educational chance." The performance was distinctly a success—the first, we may add, ever enjoyed in Europe by an American Catholic writer for the theatre.

Radio-Families.—One of the most interesting of the amazingly numerous French functional organizations is the National Federation of Radio-Families which held its first national congress last month. Eight regional divisions were represented: Strasbourg, Lyons, Marseilles, Nice, Rennes, Limoges, Bordeaux and Grenoble. In opening the congress, M. Conty, an ambassador of France and president of the national federation and its Paris regional division, stressed the importance of the radio today and described the character of the federation. It is a non-political, non-sectarian society which seeks to attract men of good-will to the cause of utilizing the radio for certain desirable objectives, among them furnishing objective information, developing international understanding and good-will, preserving the home, supplying healthy entertainment and building up an intelligent interest in great art. To quote M. Conty from *La Vie Catholique,* "Our motto might be: 'Neither insanity nor partiality.'" Although it is a non-sectarian organization, the federation cooperates with religious institutions like the Centrale Catholique du Cinéma et de la Radio, which is particularly interested in the sponsoring of religious broadcasts. M. Jean Morienval gave a report at the congress on the Catholic cinema and radio review, *Choisir,* to show what periodicals could do to further the objectives of the Radio-Families federation.

* * * *

Philippine Commonwealth.—On November 8, the United States delegation to the inauguration of President Quezon, led by Vice-President Garner, received a smooth and enthusiastic reception in Manila. Beneath the veneer, however, the Philippines were in an extremely upset condition on the eve of the ten-year commonwealth period which was to commence November 15. The legal status of the islands will not change greatly. A unicameral legislature will take the place of the present two chambers. The chief executive will be the local president and not the governor general. But the islands will still have less sovereignty than a state of the Union: the President of the United States will hold his veto over insular laws; the Supreme Court in Washington will be able to pass on them; Congress will still have power to legislate for the Philippines. The high commissioner, formerly governor general, will still be charged with responsibility for order, safety and fiscal stability. The division of responsibility between the commissioner and the Philippine president is the difficult problem, and Washington has offered no policy. It was symbolized by the controversy over the number of guns which should salute President Quezon and by the order of precedence to be worked out between him, Vice-President Garner, Commissioner Frank Murphy, and President Roosevelt's personal representative, Secretary of War Dern. Secretary Dern decded upon nineteen guns for Quezon so that he should not rank our Vice-President. The Tydings-McDuffie law, which takes effect with the establishment of the commonwealth, provides for a ten-year transition period to independence. It immediately limits Philippine exports to the United States and provides that after five years all their exports here shall meet an export tariff in order to prepare them for meeting our full tariff at the end of the decade. Serious revenue problems are anticipated as the Philippines leave the American free trade area. Meanwhile, Chinese cotton and Japanese rayon are inundating the islands; usury wthin the islands is rife; Quezon is still fighting his Sakdal rivals; General Aguinaldo is still campaigning bitterly for immediate full independence.

Synthetic Petroleum.—Another effort in the direction of national self-sufficiency is the recent opening at Billingham, England, of a huge plant for the manufacture of gasoline and other derivatives of petroleum from coal. This gigantic plant is said to be the first in the world where gasoline is produced from bituminous coal, and it is expected to have an output of 150,000 tons of gasoline a year. Waldemar Kaempffert in the New York *Times* estimates that in 1936 Great Britain and Germany will produce 400,000,000 gallons of artificial gasoline and that by 1940 "it is quite possible that Germany will be completely independent of foreign sources of gasoline supply." In England the wholesale price of imported gasoline, exclusive of tariff and excise law, has varied from $.05 to $.08 per gallon; the Billingham plant cannot produce it for less than $.18 per gallon. On the other hand something can be said for the effect of this new enterprise on the sadly depressed British coal industry, for it is expected to assure a good price for at least 400,000 tons of coal, and employment for a number of idle coal miners. At the Midwest regional conference of the American Chemical Society, recently, Dr. Gustav Egloff, research director for the Universal Oil Company, estimated that if the world's machinery does not increase enormously, there is enough coal alone to furnish adequate fuel for 6,000 years. He believes that the potential oil fields of the United States cover 1,110,000,000 acres, of which 2,000,000 have so far been exploited. Even so he avers that the petroleum resources of the United States will hardly last longer than a century. At Los Angeles, November 12, President Byles of the American Petroleum Institute declared that the national oil supply would last twenty-five years or longer. Among the energy sources that may be tapped in the future are the heat from the center of the earth, the winds, solar radiation, the tides, and the transmutation of matter.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play

By GRENVILLE VERNON

Pride and Prejudice

BY ALL the rules that are supposed to govern the theatre a play founded on a novel by Jane Austen ought to be a dismal box-office failure; yet "Pride and Prejudice" is one of the few smash hits of the season, a result as delightful as it was unexpected. How is it that this simple story of the Bennett family, in which little happens except that three daughters are married off, proves so absorbingly interesting when presented on the stage? Of course Helen Jerome's skilful adaptation has much to do with it, and the direction, acting and settings likewise play their part. Had the play been a hack job, or the acting inadequate, nothing could have saved it, yet the interesting part is that, given as it is given, the story itself holds and even exhilarates. The secret of it lies, I feel sure, in what so many modern playwrights have utterly neglected—its power of individual characterization. When all is said and done it is the creation of character that is the hall-mark of the great work of art. There is today much talk of importance of subject and timeliness of mood, but characters which are universal are able to make any subject or mood important. "Pride and Prejudice" has little relation to the superficial facts of modern life. It is based entirely on the assumption that the end of a girl's life is marriage, an idea which your modern intellectual resents as he resents possibly little else. Yet the truth of the idea is there and always will be there, at least as long as civilization endures, and when it is presented with wit and truth and charm the public responds for all the sulks of the intellectuals.

It was no easy job that Miss Jerome tackled. She has had to abridge, and write in scenes of her own, but the result is triumphantly the immortal Jane. And the cast would have warmed Miss Austen's heart. Elizabeth is the first of the intellectually emanicapted young women, and Adrienne Allen is Elizabeth to the life, in her charm, her wit, her common-sense. The Mr. Bennet of Percy Waram is right out of the period, yet human and warm and vital. Perhaps Lucille Watson is sometimes too clever as Mrs. Bennet, but she is hugely amusing, and Colin Keith-Johnston in his strut, his pomposity and his basic goodness is Darcy to the life. Nancy Hamilton gives an incisive portrait of Miss Bingley, Alma Kruger is, despite a certain element of caricature, hilariously funny as the ineffable Lady Catherine De Bourgh, and Helen Chandler as Jane, Frances Brandt as Lady Lucas, Brenda Forbes as Charlotte Lucas, Joan Tompkins as Lydia, Harold Scott as Mr. Collins, Viola Roache as Mrs. Gardiner, and Stephen Ker Appleby as Colonel Fitzwilliam, are all in the picture.

These artists directed by Robert Sinclair, in settings and costumes by Jo Mielziner, bring Miss Jerome's play and Miss Austen's characters most admirably to life. "Pride and Prejudice" is one of the true delights of the season. (At the Music Box.)

Night in the House

HUGH WALPOLE is a specialist n horror. Last season we had the dramatization of one of his stories under the title of "Kind Lady," and now we have a stage version of "The Old Ladies" under the name of "Night in the House." "The Old Ladies" tells the tale of three old women in a rooming house in an English provincial town. Lucy Amorest is a motherly, courageous soul who takes pity on Miss Beringer, a dried-up and timid old maid, garrulous and afraid of everything, whose one treasured possession, a lump of amber, is envied by the third of the trio, an old harridan named Agatha Payne. The story of the play as of the novel depicts the growing terror of Miss Beringer and growing cupidity of Mrs. Payne, and as a climax her throttling Miss Beringer, who dies of heart disease. Lucy Amorest escapes and at the end finds her long-lost son; that is, the audience is supposed to believe this, though it only hears his voice. The material is too thin for a full-length play, and only the exceedingly skilful manner in which Rodney Acland has made the most of trivial detail makes possible its stretching out to a full evening's bill. As it is, there are moments when the interest flags. Yet on the whole it is one of the most interesting plays of the season, and the characterizations of the three women are admirably done. It is surely no easy feat to write a play with only three speaking characters, and all of them old women. That Mr. Acland has succeeded in doing it proves his ability as a dramatist. The acting is magnificent. As Mrs. Payne, Nance O'Neil shows what power she can impart to a character suited to her. She is a portent of evil from the moment when we first see her slowly descending the stairway, a veritable figure out of Poe. Mildred Natwick's Miss Beringer is equally masterly in its picture of the garrulous and terrified old maid, while Josephine Hull gives a warm and human enactment of her friend. (At the Booth Theatre.)

Let Freedom Ring

THIS is the third dramatized novel of the week. It is written by Albert Bein from Grace Lumpkin's "To Make My Bread," and tells the story of the trek of Southern mountaineers into the Carolina mills, and their sufferings and revolt. It is another propaganda play, and despite some poignant moments a none too well constructed one. Its chief merit is its characterizations of the mountaineers, some of whom are exceedingly well played, and notably by Eddie Ryan, jr., Norma Chambers, Robert Porterfield and Sheppard Strudwick. The staging of Worthington Miner, and the settings by Mordecai Gorelik, also are worthy of praise. But however sincere a playwright may be, sincerity when unaccompanied by theatrical technique is likely to result in tedium. There are long patches of tedium in "Let Freedom Ring." (At the Broadhurst Theatre.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

An Ironical Tract

It Can't Happen Here, by Sinclair Lewis. New York: Doubleday, Doran and Company. $2.50.

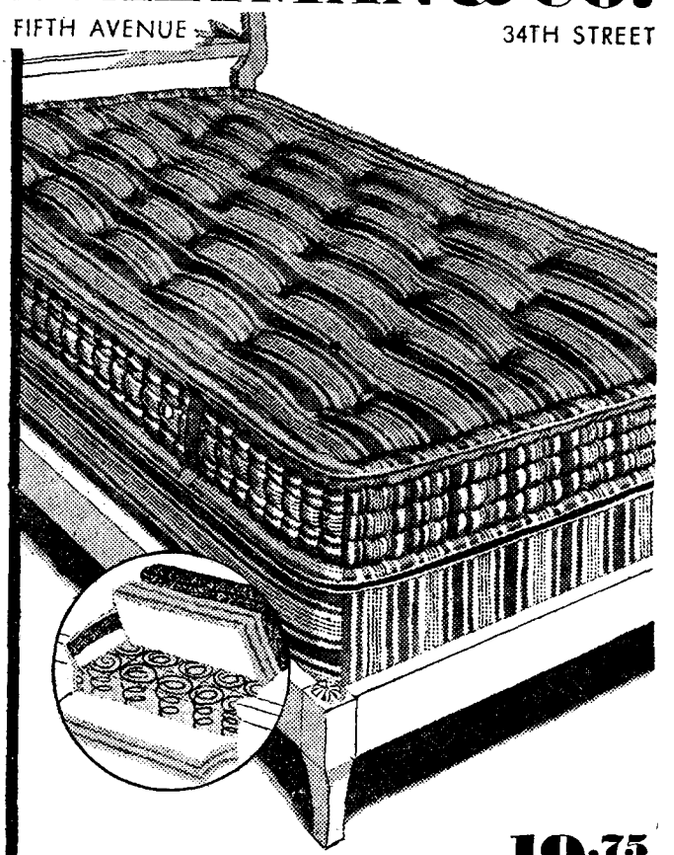
MIGUEL COUVARUBBIAS has done a caricature of Sinclair Lewis in which, as I remember it, he is shown wearing all the insignia of George F. Babbitt's lodges—an elk's tooth on his watch chain, a stickpin, and some mystic ring—while his vest pockets bulge with fat cigars, automatic pencils and fountain pens. The caricature is pertinent literary criticism, and others have remarked that Mr. Lewis bears more signs of the *mores* of Gopher Prairie than a mere observer ought to show, that his prose when he is speaking in his own right is not always distinguishable from the loquacities of Lowell Schmaltz who knew Coolidge. Mr. Lewis's phonographic ear and photographic eye, it is said, are used for satirizing the people of his books, but his satire is of a sort that is understandable to their kind (as the sales of his books prove) and it is not cruel, which may mean that it is not satire at all.

"It Can't Happen Here" is not satire. It is a political tract in the form of a novel endeavoring to show what Fascism would be in America. The book's title is obviously ironical; it is Mr. Lewis's thesis that a dictatorship can rise in America, accompanied by all the brutality and sadism that we are told the Nazi régime manifests in Germany. His dictator Mr. Lewis models on Huey Long—calling him Berzelius Windrip—and the party and persons that support him are taken from current reports of German National-Socialism, even to there being an American Goering, Goebbels and Rosenberg, and an un-American (so far as politics goes) amount of homosexuality. The rise and course of the dictatorship he traces through its effect on the life of Doremus Jessup, the liberal editor of a newspaper in a Vermont town. Jessup, one assumes, represents his author's viewpoint: he is tolerant to the point of not always realizing what his own convictions are and he is slow to effective action. Mr. Lewis, of course, is quicker in action; he has written this book while democracy still exists, but Jessup does nothing until he has perforce to act secretly.

One of the things that make this novel unconvincing is the fact that it is a transcription of the German revolution (as Miss Thompson, Mr. Mowrer and others have reported it) into American terms. Such a transcription does not discover the truth about America, any more than the translation of a French book into English would transform it into a revealing picture of English life. There is a crude lack of imagination about this that must disturb even Mr. Lewis's most fervent admirers. By lack of imagination I do not mean inability to invent incidents that have no counterparts in German affairs; Mr. Lewis plainly can do that; but I mean inability to see into the actual issues concerned. Mr. Lewis has an admirable love of freedom; he is against those huge collectivisms which would eradicate it in the name of some inhuman ideal; and there he is closer to what lies below

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET



19.75

all standard sizes

innerspring mattress with hair... built for greater comfort. With resilient layers of hair top and bottom, over deep, soft cotton felt padding and a well-made unit of 6-twist coil spring. Imperial edge; 8-oz. woven ticking, green or tan stripes. Box spring to match, 19.75.

bedding—seventh floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IRISH ARTS AND INDUSTRIES

Ideal Selection for Early Christmas Shopping

Belleek China — Laces
Handkerchiefs — Table Linens
Steamer Rugs — Poplin Ties
Kapp and Peterson Smoking Pipes

Books on Ireland from all publishers historical, musical and fiction

Complete catalogue on request

IRISH INDUSTRIES DEPOT

780 Lexington Ave. near 60th St., New York City

Making Dollars Count

In these days of elusive dollars we naturally want to make every one count, especially in the field of charity. Become a contributor to the Purchase and Maintenance Fund of the Catholic Medical Mission Board and you will hit the mark with every dollar you send.

Summer is a dull season in a charity like ours, but the needy missions never stop their pitiful pleading. Help us raise this summer's average. We need 40 friends to give $25.00 each, 50 to give $20.00 each, 100 to give each $10.00, 200 to give $5.00 each and 1,000 to give each $1.00. Send your check to The Catholic Medical Mission Board, Inc., at 8 and 10 West 17th St., New York, N. Y., and it will be thankfully acknowledged.

Bind Every Volume

Volume XXIII Now Ready

In response to numerous requests from subscribers we have arranged to supply attractive binders for individual volumes of THE COMMONWEAL.

The binders are loose leaf with a capacity of twenty-six issues. They are handsomely bound in red imitation leather with stiff covers, red skytogen lined. The backbone of the cover is stamped in gold with the number of the volume and its inclusive dates. The price of the binder is $1.90 postage paid to any address.

In ordering the binders specify the number of copies you desire and the number of the volume. Please indicate if you wish to be placed on our list to receive future binders as issued.

THE COMMONWEAL
386 Fourth Avenue
New York City

the surface horrors of Gopher Prairie and Zenith than his own pictures of them would lead one to believe.

Considered as a novel, "It Can't Happen Here" must be ranked as a very shabby work, as poorly characterized and as hastily written as anything that has come from the hand of a Nobel Prize winner (though even if Mr. Lewis were not that, it would still be a painfully bad work). An eminent Marxian literary inquisitor in "New Masses" says as much, and says that the "love interest" in the story is something introduced because it is a necessary ingredient of the saleable novel. But incidental though the love interest may be to the purpose Mr. Lewis envisages his novel as serving, it has a profound significance and reveals much about the underlying thought of the work. Doremus Jessup carries on an adulterous affair with a much younger woman; he suffers—of course—no pangs of conscience over it: he loves his family but accepts the fact that he cannot get such from his wife as he gets from Lorinda Pike. And in that is seen an epitome of liberalism; for the liberal wishes, by temperament, to preserve most of the things in a world he is committed, by principle, to destroy; in this instance, he wishes to preserve the thousand decencies fostered by family life while he glibly denies in act and principle the thing that makes family life enduring.

Thus, in his tacit approval of Doremus Jessup's conduct, Mr. Lewis exposes the essential contradiction of liberalism and shows why liberals, when they honestly examine the bases of their beliefs, must move into the Marxist camp. Our liberals, looked on from one aspect, may have many noble reasons for doing so, but they also have reasons that are not to be applauded. The problems of our day will not be solved by accusing of bloody barbarism every movement that opposes the forces which have given rise to them: that bespeaks less clearness of vision than George F. Babbitt himself ever showed.

GEOFFREY STONE.

Six New Biographies

IN MANY ways genuinely a representative American citizen, Dwight Morrow was an individualist whose intellectual and moral outlook is not the easiest in the world to comprehend. Mr. Harold Nicolson's "Dwight Morrow" is, therefore, almost a modern classic example of what service can be rendered a biographer by sympathetic insight (Harcourt, Brace and Company. $3.75). He finds in Morrow a "tolerant mobility of mind" that revealed itself primarily during contacts with other nations and peoples than his own. When he sloughed off the simple Protestant dogmas of his boyhood, the man who was later to serve both Wall Street and humanity chose to serve "ethical goodness" as that was understood by the philosophers whom the divines had become. He believed in men; and his victories as well as his failures help to make clear the values and the limitations of that creed. Of particular interest is the story of his mission to Mexico; and this Mr. Nicolson relates more fully than any other writer has done—though by no means as completely as one might desire. The volume is the work of a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gentleman, writing with classic restraint and polish, never smart, and almost always distinguished.

The centenary of Mark Twain should help to make us realize that this great man was, indeed, the author of "Huckleberry Finn," but that he was also much more. It is very likely true to say that America has produced no other person so interesting to the reflecter on mental and spiritual processes. He was a man who would have made a lasting name as a philosopher or scientist, provided that fate had launched him into a society which identified education and normalcy. As it turned out, he was destined to abide as a symbol of raw human thought, frequently eccentric, contradictory and merely volatile, but also deeply interesting and often startlingly impressive. Professor Edward Wagenknecht's "Mark Twain" makes these things very clear. It is a most competent, scholarly and sane book. The one thing to be said against it is that it remains, for some curious reason, static and uninteresting. The explanation may be overanxiety to say all, and a failure to curb the learned man's natural craving for preciosity of style (Yale University Press. $3.00).

It is difficult to write freshly about the musicians of the Romantic period, despite the crop of new letters and documents which recent years have produced. But William Murdoch's "Chopin: His Life" is very probably the best and most complete biography of this astonishing genius (The Macmillan Company. $3.00). It studies both the development of a great musical gift, and the psychological adventures of a susceptible heart. The biographer of Chopin must resign himself to be a veritable cardiac seismograph; and Mr. Murdoch's skill at this task is exemplary. Chopin's death-bed religious experience will always remain one of the most affecting things of its kind.

It is a long while, I think, since there appeared an American literary study of such many-sided goodness as Mr. Grant C. Knight's "James Lane Allen and the Genteel Tradition" (The University of North Carolina Press. $2.50). Little fuss will be made about this book by the smart boys of New York, for whom Allen of necessity remains an old fogey too fussy about his English, who never read "Das Kapital" or talked Yiddish. Nor can Mr. Knight alter the circumstance that he is discoursing about a writer of the second rank, now under a shower of oblivion likely to be repeated at any moment. But the book shows us very faithfully what Allen wanted to do and how he did it; convinces us of the worthwhileness of that effort; and draws the portrait of a gentleman with decent regard for both subject and medium. Mr. Knight's writing is unusually urbane and good. The chapter entitled "Decline and Recovery" has even a rare excellence; and when one has finished it, nothing will do but to have a look at the books of that lonely and refined gentleman with whom it is concerned.

Mr. Arthur Styron's "The Cast-Iron Man," a biography of Calhoun, is a very partizan and therefore an interesting book (Longmans, Green and Company. $3.50). All political righteousness and sense are attributed to Southern Democrats. The Puritan "perversion of democracy and prostitution of liberty" found in Cal-

ROUNDS OF APPLAUSE

have greeted EDMUND CAMPION by EVELYN WAUGH ($2.50) in the English press.

"A superbly successful attempt to write naturally about a man who achieved heroic sanctity," wrote the London *Sunday Times*. "An engrossing study of a fascinating and subtle character," said the *New Statesman*. And *Punch* calls it "the best book Mr. Evelyn Waugh has so far written."

We are publishing EDMUND CAMPION in this country this week.

THE MYSTICAL BODY OF CHRIST ($2.50) by Msgr. FULTON SHEEN will be ready the end of this month. For the Catholic who wants to know clearly and unconfusedly his right relation to this world and the next, Msgr. Sheen's is the book. The first edition has been sold out before publication—if you want it for Christmas, which most people will, we advise you to order it now.

Other books which are ready this week include: THE WILL TO FREEDOM ($1.50), Ross Hoffman's magnificently lucid reply to the question, "Is a political order fitting to man as a human being and a Christian any longer possible?"—THE THREAT TO EUROPEAN CULTURE ($1.50) by Dr. Ludwig Freund, who is not a Catholic but believes that a return to Catholicism is Europe's only chance—ATHENS, ARGENTINE, AUSTRALIA ($2.50), a travel book by Fr. C. C. Martindale (it is a pity not to know him on his journeys; he is the perfect traveler, who sees everything, minds nothing, and can describe a political situation or a sunset with equal clarity and grace)—ST. JOHN FISHER ($1.75), an historical portrait by Fr. Vincent McNabb—PILGRIM'S REGRESS ($2.25) by C. S. Lewis, called "a wise and witty allegory" by Paul Elmer More — PROGRESS THROUGH MENTAL PRAYER ($2.00) by Edward Leen, C.S.Sp.—and THE CLOISTER & THE WORLD ($1.50), Ida Coudenhove's startling book on Vocation.

If you are as tired as most people of Christmas cards and calendars, we suggest instead THE WAY OF THE CROSS (25c)—Stations of the Cross drawn by Adé de Bethune, with text chosen by her from the words of Our Lord in the New Testament, printed in red and black on fine paper. A limited, numbered edition on distinctive paper but at the same price has been prepared for those who send in the first 300 orders to

SHEED & WARD

63 Fifth Ave. New York, N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GEORGE M. COHAN SAYS:
" 'Remember the Day' is the best play I've seen in ten years."
NEW YORK'S NEWEST COMEDY FAVORITE
REMEMBER THE DAY
NATIONAL THEATRE, 41 St. W. of B'way. PEn. 6-8225
Evgs., 8:40, 50c to 3—Mats., Wed. and Sat., 2:40, 50c to $2
[Extra Matinee Armistice Day (Monday, Nov. 11th)]

Re-Edited Edition of Dauai-Rheims
NEW TESTAMENT
with Imprimatur of Cardinal Hayes
947 pages, size 4½ x 6½ in. Extra large type.
Leather Imitation.....$2.00 Morocco Leather.....$3.00
Walrus Leather, leather lined, very flexible.....$5.00
C. WILDERMANN COMPANY, INC.
33 Barclay Street New York, N. Y.

ARE YOU TIRED — NERVOUS — CONVALESCING
from illness? Come and rest in the sunshine and invigorating sea air of Newport, R. I.! Delicious food—pleasant rooms—open fires and private baths if desired. Well heated—elevator—large, sunny piazzas overlooking Narragansett Bay—spacious grounds. Daily Mass. Reasonable terms. Nursing care when required. Under the direction of the Sisters of the Holy Ghost.
STELLA MARIS REST HOUSE
NEWPORT, RHODE ISLAND Telephone NEWPORT 1000

MT. ST. MARY-ON-THE-HUDSON
Newburgh, New York, offers your daughter
1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standards accredited by the University of the State of New York and the Association of the Middle States and Maryland.
3. Modern fireproof buildings.
4. Sixty-eight acre camps overlooking the Hudson.
5. Athletic field and new Gymnasium.
Illustrated booklet upon request. Sisters of St. Dominic

The new safe-deposit facilities at both our Chambers Street and Uptown offices afford the most modern protection for your valuable papers.

This makes one more service added to our other conveniences, such as foreign drafts, travelers' checks, and a bureau for advice on investments.

EMIGRANT
INDUSTRIAL SAVINGS BANK
Resources over $477,000,000
UPTOWN OFFICE
5 East 42nd Street
DOWNTOWN OFFICE
51 Chambers Street, at City Hall

houn their greatest opponent, thinks the author. But he is less worth reading on the subject of his hero (who apart from some interesting pronouncements is, in all truth, rather dull) than when he paints the historical situation of a given time in broad, firm, rhetorical strokes. The style sometimes glistens with genuine wrath; now and then it seems luminous with nothing less than poetry itself. Perhaps the most considerable point he makes is that the South was cosmopolitan rather than nationalist, and that to this characteristic are to be attributed its fortunes during the Civil War.

"Edgar Allan Poe," by Dame Una Pope-Hennessy, is lucid and factual. It adds nothing new to the supply of biographical and critical comment but, like the best French volumes of the same kind, restates in agreeable form much that would otherwise be too dispersed and beclouded to be of use (The Macmillan Company. $4.00).

GEORGE N. SHUSTER.

Langland Well Modernized

The Voice of the Middle Ages: The Vision of Piers Plowman, rendered into modern English by H. W. Wells. New York: Sheed and Ward. $3.00.

IF EVER a man wrote because his heart burned within him that man was William Langland, obscure minor cleric, vagabond, poet and thinker of the fourteenth century. He wrote with "that quickening of the spirit accompanied by skill in word patterns" that makes poetry, and any poem so written deserves to live. Moreover when such a poem voices the spirit of its century it deserves to be heard by later centuries. The language in which "Piers Plowman" was written has grown unfamiliar, but, after years of misunderstanding, the spirit of today is eager to listen. A sympathetic rendition of Langland's great poem into modern English has long been needed, and has now been made by Mr. H. W. Wells.

His translation has caught the swing and beat of the old alliterative meter in which Langland wrote, and which had come down to him through the long memories of the people from the earliest Anglo-Saxon poetry. The lines move with freedom and control. Those who know the original may regret that he has not kept even more closely to the old forms in the matter of idiom and vocabulary, but perhaps it was better not to run the risk of obscurity by retaining semi-obsolete forms. The few concise notes at the end show the translator's appreciative understanding of his material, and are a guide not only to names and technical terms but to the thought of the poem. There can be no doubt that in Langland's eyes the thought, the energizing spirit, was all important, and the introduction to the book, written by Mr. Neville Coghill of Exeter College, Oxford, is a luminous comment upon this spirit. It places in the reader's hands the keys to the allegory, to the mysterious character of Piers himself, and to the meaning of a great spiritual epic.

That the meaning has been obscured is partially due to former methods of editing, and the present edition, by presenting the entire poem in an easily readable form, will help to undo the wrong. "Piers Plowman" was ap-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

preciated by its contemporaries, as proved by the number of extant manuscripts. But the earliest printed editions appeared after England's break with her traditions of faith, and its preface, seizing upon the satirical passages, hailed Langland as a forerunner of the Reformation, giving rise to a serious misrepresentation. Since then, the complete editions have reproduced the original text which can be enjoyed only by those familiar with Middle English, and the translations have been fragmentary and unrepresentative. The poem has been used as a happy hunting-ground for those looking for choice bits of satire, or for the social customs and "local color" of the fourteenth century. Its philosophical import and its unity of design have been obscured. To read it as a whole, to let it speak for itself, is to realize the power of its poetry and the depth of its message.

It was Aristotle who said that "in poetry the most important thing by far is to be a master of metaphor, because metaphor shows the similarity in dissimilars." An allegory is an expanded metaphor. The medieval mind, with its habit of faith, grasped the essential similarity between the visible world and the spiritual world as yet invisible. The universe was a gigantic metaphor of God, and the unfolding of its ways an allegory of God's ways. A dreamer fell asleep among the Malvern Hills, and longed to know the meaning of "the fair field full of folk" that he saw in his dream. "A lovely lady in linene garments," who is Holy Church, sets his feet on the way to find Saint Truth. The quest goes on through the ten other visions that follow. Piers the Plowman teaches him to Do Well, but he cannot rest till he learns also what is Do Better and Do Best.

In the company of symbolic figures who have the breath of the street about them, he wanders with a hungry heart through the rudeness, the realism, the poignancy of life as lived, but always with the light of eternity on his upturned face. The dreams break and shift, the characters, real and ideal, come and go. No abuse of Church or State passes unscathed before his keen eyes, no suffering of "the cold and the care-ful" goes by unpitied. The dreamer is a man of piercing insight into the ways of his fellows, a man of passion and of pondering. He ponders more and more deeply upon the philosophy of truth and love till Piers the Plowman, his guide, becomes identified with Christ Himself, and in the tremendous, dramatic Passus on the Harrowing of Hell reveals the final triumph of truth and love. But the end is not yet. In the concluding Passus, where Piers is identified with papal authority, Anti-Christ does hard battle against the Unity of Holy Church. It was the age of the Great Western Schism, and Piers, at the crucial moment, cannot be found. But with a strong cry and tears the dreamer sets out with Conscience as his guide to seek till again "I have Piers the Plowman."

We who live to see the darkness of those days dispelled by the moral triumph of the Church in our own can face further possible struggle unafraid if filled with the spirit that moved Langland to write "Piers Plowman," with its tumultuous poetry, its humor and its long thoughts.

M. W.

SAFEGUARD PRODUCTIVE CAPITAL

Shows that productive industry is hampered by rising taxes and recurrently inflating ground rents;—that business recovery begins only when land values are deflated;—that the flow of capital into production of goods and employment of labor can be stabilized ONLY by transferring taxation from industry to ground values, urban and rural;—thus maintaining permanent deflation of land, while putting premium upon movement of captial into business and agriculture.

***Minneapolis Tribune*: "A sensible suggestion at a time when big business, and small business as well, is crying for relief from heavy taxation. . . . Seems to fit the picture of what industry needs today."**

A new approach to the business problem, by LOUIS WALLIS, author of *The Struggle for Justice.*

***Seventy-five Cents*, Booksellers or**

DOUBLEDAY, DORAN - Garden City, N. Y.

STAND AND GIVE CHALLENGE

A NOVEL BY *Francis MacManus*

"I believe every Catholic will find himself rewarded by reading this book."
—Father Walter Lee, O.S.B., St. Benedict's Preparatory School, Newark, N. J.

" . . . Written sternly from a single point of view, yet even those who disagree . . . cannot fail . . . to be moved by the lyric quality of its language, the honesty of purpose and the deep sincerity which inform its pages."
—Providence Journal.

" . . . Ireland in the first half of the eighteenth century. . . . The chief character is a poet, Donnacha Ruadh, who is also, by virtue of his scholarship, a schoolmaster.
"How he forewent the satisfaction of open rebellion because of his wife and children, how he tried to make some money by becoming a fisherman on the banks of Newfoundland, and how he returned to the church after the death of his wife, are the chief strands of a story that Francis MacManus weaves competently and swiftly."
—Boston Transcript.

Loring & Mussey : New York : $2.00

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Directors, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
Affiliated with the Catholic University of America
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Member of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Pupils *Address Secretary*

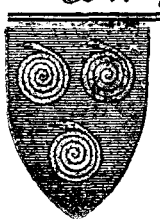
ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND
Boarding School for Young Ladies
(Preparatory Collegiate) Affiliated with the State University
Complete Courses in Art, Vocal and Instrumental Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

GOOD COUNSEL COLLEGE
White Plains
WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Science, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

St. Hilda Guild, Inc.

Church Vestments, Alter Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

Trojan Domesticities

Within the Walls, by Agnes Carr Vaughan. New York: The Macmillan Company. $2.50.

TROY besieged by the Greeks is the scene of this novel. The focal point of its action is Andromache, through whose eyes are seen the beleaguered city and its people. Thus the Trojan War is viewed in an intimate and domstic aspect, and the giants of those days are found to have had the stature of ordinary mortals, with all the weaknesses that stature entails. Fortunately, Miss Vaughan's characters are not human in frailty only; they possess also courage, loyalty and the power to love, and in displaying these they manifest a convincing life which, however different it may be from the life of Homer's Hector, Priam or Andromache, gives substance to an entertaining novel. Miss Vaughan does not succeed in entirely immersing herself in the time of which she writes; now and then a modern consciousness is plainly at work, perhaps even feeling rather superior to the superstitious folk of a primitive age; but this does not obscure her active sympathy for her characters nor prevent her from picturing them with a pleasing fulness.

Unwinnowed Verse

The End of Singing, by Benjamin Musser. Manchester, New Hampshire: The Magnificat Press. $1.00.

IF HIS title be a promise, perhaps Mr. Musser—the poet and not the patron of printers—is now ready to go back through his plethora of volumes and separate his true poems from his verse and less than verse. His present collection cries for that division and also for considerably more polishing and rewriting than he seemingly has been heretofore willing to devote to poetry. He definitely has beauties to perpetuate and poetic concepts to develop. Such poems as "Fraternity," "Forbidden "Theme" and "Burning Bush," among a number of others, are sufficient in themselves to justify any poet. In choice of subject, Mr. Musser is usually most happy. Yet on occasion his intellectual processes overbalance those which serve to communicate emotion to the reader. The effect is that which results when the poet is originally impelled by subject-idea rather than emotional concept—the reader is left cold even if there can be no doubt here of Mr. Musser's genuine sincerity.

CONTRIBUTORS

LUDWIG FREUND is the author of "A Threat to European Culture," published this month by Sheed and Ward, of which this article is an extract.

DOROTHY MARIE DAVIS is a California poet.

LOUIS J. A. MERCIER is the author of "Le Mouvement Humaniste aux Etats-Unis" and "The Challenge to Humanism."

REV. JOHN P. MCCAFFREY is chaplain at Sing Sing Prison, Ossining, N. Y.

REV. LEO R. WARD, C.S.C., is the author of "Philosophy of Value" and "Values and Reality."

MARY ELIZABETH MAGENNIS is a student and teacher of literature.

GEOFFREY STONE, of the staff of the *American Review*, is a writer of criticism for newspapers and reviews.

M. W., a religious of the Society of the Sacred Heart, is a student of Middle English literature who won high honors in that field at Oxford University.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED